

# THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

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## The Progress of the Kingdom

*The Church  
and the  
Indians of  
South Dakota*

NO gathering in the Church is quite so striking, from whatever point it may be viewed, as the annual convoca-

tion of the Niobrara Deanery, of the Missionary District of South Dakota. The deanery includes all the Indian missions in the district, and its convocation is made the occasion for such a rally of Indian Christians, both men and women, as would open the eyes of the average Churchman and put to silence the stupid, brutal and cynical sneer that "the only good Indian is a dead Indian." This year the convocation was held from September 20th to 23d, at Black Pipe Creek, on the eastern border of the Pine Ridge Reserve, though the hosts of the occasion were the Rev. A. B. Clark and his helpers, of the Rosebud Reserve. The Corresponding Secretary was privileged to be present, and has promised an illustrated article upon the convocation for the November number. In the meantime, we simply note a few facts about an occasion which abounded in striking features. The convocation was attended by fully 1,200 Indians. Many of them had journeyed a week or more by wagon from distant reservations, driving over the prairies by day and camping out upon them at night. As each delegation

arrived at the place of meeting, the families composing it pitched their tents and *tapis* on the place assigned upon the circumference of a huge circle, three-quarters of a mile or more in diameter. In the centre was the half-enclosed booth where the services were held. At the opening session Saturday morning, Bishop Hare reviewed the work of the year and brought out some exceedingly significant, but rarely realized, facts about the South Dakota Indian work, as a whole. Of the 25,000 Indians in the State, nearly 10,000 are baptized members of the Church. The living communicants number 3,280, while during the twenty-nine years of his episcopate, the Bishop has confirmed over 6,000, and this among a people whom he found in 1873 in practical savagery.

*How  
the Indian  
Christians Give  
to Missions*

AT a missionary meeting Saturday afternoon, Mr. Wood brought out the fact that the Indian congregations

had given to foreign and domestic missions during the past year over \$900, besides their gifts of \$300 to diocesan missions, to say nothing of the nearly \$5,000 for parochial purposes. The spirit in which Indian Christians give was well illustrated Monday morning and after-

noon, when representatives of the scattered branches of the Woman's Auxiliary handed in cash to Bishop Hare nearly \$2,400 for missionary and other purposes, besides reporting the expenditure during the last year of over \$1,000 for various religious and charitable purposes at home. The sunset services, held at the close of each day in the open air, the Indians standing in a great circle about the bishop and the clergy, were an impressive sight. Services for confirmation, and for the commissioning of catechists, brought out other features of the Church's work among the Indians, and the celebrations of the Holy Communion on Saturday and Sunday mornings showed the deep channels in which the devotional and spiritual life of these dusky Christians runs. At other sessions discussions were had upon practical questions, such as "The Duty of the Laity to the Church," "The Christian's Attitude toward the Old Life," "The Christian Woman as a Housekeeper," while meetings of the Brotherhood of St. Andrew and the Woman's Auxiliary, of the native clergy, and of the catechists, occupied time not otherwise provided for, and filled the days from early in the morning to late at night. Bishop Hare has gathered about him a group of rare men and women. Under his wise, far-sighted leadership, they are devoting themselves with a contagious enthusiasm to the welfare of their Indian friends. What they and their leader have suffered and achieved, few even faintly appreciate. But the Church and the Nation may be profoundly thankful for the Christian statesmanship with which Bishop Hare's plans for the Christianization of the Indians of South Dakota have been laid and for the intelligence and devotion with which they have been executed.

*The Church  
and the Students  
of Japan*

ABOUT a year ago we called attention to Bishop McKim's plan to establish a modest Church house hard by the Imperial University in Tokyo, as a centre from which the influence of the Church might

be brought to bear upon the student life of Japan's most famous institution. It is a great pleasure to announce that the Rev. Barnabas T. Sakai, who came to this country as Bishop McKim's representative, and Mr. Franklin H. Beebe, who has been associated with Mr. Sakai as treasurer of the fund, have succeeded in raising almost the full \$20,000 for the enterprise. The report Mr. Beebe has just published shows the receipt of \$19,289.16. This will provide for the equipment of the house and its running expenses for at least three years. It is planned that in addition to living rooms the house shall have common meeting rooms where Christian Japanese and foreigners may come into helpful social and intellectual relations with Japanese students. The tone of the house will be distinctly religious, and no legitimate effort will be spared to make it one of the channels through which young Japanese may come to a clearer understanding of Christian truth. Mr. Sakai, who, under the Bishop, will have charge of the house, is peculiarly fitted for his difficult and delicate work. Educated in the schools of Japan, and a graduate of Harvard University and the Episcopal Theological School, at Cambridge, he knows the traditions of both Japanese and American student life.

*What May  
be Hoped for  
from the  
Church Home*

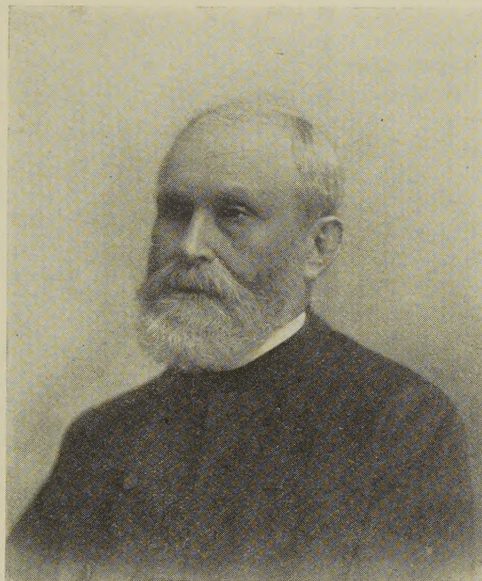
IT requires no special knowledge of Japan to recognize the wise Christian statesmanship of such a plan. The Imperial University has 2,000 students, "the flower of the youth of Japan." Hitherto the Church has done almost nothing for them. They live not only in an atmosphere of great secularity, but amid all the fierce temptations of student life—temptations that are all the more difficult to meet and master without the support of the moral sanctions obtaining in a Christian land. Christianize the Japanese educational system and you have won Japan for the Faith. That the way to the student life of the Empire is opening seems to be indicated



by the experience of Mr. John R. Mott last autumn. Mr. Mott was the first religious teacher of any kind ever invited by the authorities to speak to the students at the University. There, and at the meetings he held in a number of other student centres, nearly 1,500 young men expressed a desire to know more of the Christian faith. Since that time some of them have been baptized; most of them have been under instruction; very few of them, comparatively, have declined to go further in their investigation of Christianity. We ask the intercessions of the readers of THE SPIRIT OF MISSIONS that the work at the new Church home for the Tokyo students may be wisely begun and successfully maintained.

*One of the  
World's Un-  
known Heroes*

to few and whose life is familiar to even fewer. He lives in a small hired house in the city of Tokyo. His name is Samuel I. J. Schereschewsky. For six years he was Missionary Bishop of Shanghai. Nineteen years ago illness, contracted largely through his work, rendered him almost helpless. Refusing to be a burden to the Mission, he resigned his see. But he refused to consider that his working days were over. With his paralyzed



THE RIGHT REV. SAMUEL I. J. SCHERESCHESKY,

*Bishop of Shanghai, 1877 to 1883*

body he could no longer go about the work of evangelization, but he could at least sit in a chair and work for China by translating the entire Bible into easy Wenli, so that more of the common people might read its message. This he has been doing for many years, working with such restless energy, in his struggle

against pain and helplessness, that he has kept two secretaries busy. He wrote his translation of the entire Bible in Roman characters, upon the typewriter, though he could use only one finger of each hand, and needed eight years to complete the task. Bishop McKim, calling upon him the other day, found that he was just completing the last chapters of the Book of Malachi. If his life is spared, he

proposes to undertake the preparation of a reference Bible. He has worked under conditions that put to shame many of us who speak or think of the great deeds we might do if our circumstances were only different. The hired house in which he has lived, old and ill-ventilated as it is, is so small and inadequate that for years his sleeping room has been his only study and work-room. A suitable house should be provided, so that the last working years of his life will be spent in comparative comfort, at least. Gifts for this purpose may be sent to George C. Thomas, Treasurer, 281 Fourth Avenue, New York.



*The Difference  
between a man  
in India  
and a man  
in America*

A RECENT issue of the *World's Work* has a somewhat remarkable editorial, headed "A New Chapter in Foreign Missions,"

which, after alluding to the American Board industrial schools at Ahmednagar and Sirur, India, ends with the oracular statement that the most important difference between a man in India and a man in America is not the religious difference, but the industrial difference. Missionary work will take on a new lease of life as fast as it recognizes this simple truth." Does *World's Work* really suppose that industrial instruction is a "new" chapter in mission work in India? Is it possible that the editor of a magazine of achievement, with a world-wide horizon, has never heard of the S. P. G. industrial school at Nazareth, or the Wesleyan school at Karur, both in South India, to mention only two among many? Does he not know that as long ago as 1896 one of the most significant features of the meeting of the "Indian Christian Association" at Cawnpore was an industrial exhibition showing native Christian handiwork from all parts of India? And does he think that the missionaries of the American Board are in the remotest sense *substituting* industrial for evangelistic work? Again, he is familiar, of course, with the caste tyranny, that holds the industries of India in its thrall: has he sufficiently considered *its* bearing on this question? Will improvement in mechanical skill, however desirable, in any degree affect the rigid lines drawn by the caste system, unless that system first be shattered by a *religious* movement? But all these questions are but trifles compared with the crucial one: Does *World's Work* literally mean what it says, when it asserts that "the most important difference between a man in India and a man in America is the industrial difference"? What of morals? Do they belong to the effete civilization of our weak-minded forefathers? Or

is it that the morals of India are as good as those of America? Surely our contemporary will admit that morality is still a larger question even than industrial skill, and not less that the morality of the masses in India leaves much, very much, to be desired. It only remains, then, to decide whether industrial training or pure religion is calculated to be or has been in times past the more potent factor in advancing morality. Even *World's Work* can hardly hesitate long as to the reply. If the editor feels the slightest hesitation perhaps he will take time to read the articles by Miss Sorabji and Mr. Janvier in the January, 1902, issue of THE SPIRIT OF MISSIONS, pages 28 and 29. He might find something of interest, too, in the frontispiece of the same number.

*The Aim  
of Educational  
Missions*

WE are far from depreciating industrial instruction in general, and least of all the

splendidly equipped and eminently successful schools at Ahmednagar and Sirur. But it is of the first importance to understand just what these and other such institutions are intended to do. Like all other mission secular schools, they have two primary aims and a secondary aim. The two primary aims are, first, the training of Christian boys, and, second, the bringing of non-Christian boys within reach of Bible instruction and Christian influence; the secondary aim is to develop and advance all who attend them, and through them the whole community, in general education in the one case and in industrial art in the other. Such institutions were never intended to be substitutes for, but helpers to, the proclamation of religious truth; and no one would be more eager to assert this or to disclaim the views expressed by *World's Work*, than such men as Dr. Hume of Ahmednagar or the Rev. James Smith, whom the writer of the comment irrelevantly quotes. May we in this connection ask *World's Work* just what it

means by the "Indian Missions Industries Company," and how it knows that its aim is "to preserve the ancient industries of India"?

*The Board of Managers and the Appeal of the Shanghai Staff*

THE SPIRIT OF MISSIONS for September contained an appeal from the Bishop of Shanghai and the members of his staff asking for reinforcements. The statement carefully outlined plans for extension and named sixteen men and women as the minimum number necessary to carry them out. At its meeting last month the Board of Managers considered the appeal and made answer to it by adopting the following resolutions:

*Resolved:* That the Board of Managers has received the appeal of the missionaries in the District of Shanghai for reinforcements with great satisfaction;

That it approves heartily of the plans for extension, and asks the Church to make the gift of life and money necessary to comply with this wise and reasonable request; and further,

*Resolved:* That the Secretaries be, and hereby are, instructed to enlist the co-operation of the Church Students' Missionary Association in bringing the need for young men and women to the attention of the Church students in colleges, seminaries and deaconesses schools, that those who are qualified for foreign service may promptly volunteer.

The Board has thus recorded its unqualified approval of, and belief in, the plan of the Shanghai staff, and has asked the Church to make possible the successful execution of the one, by promptly granting the other. The Board has frankly faced and frankly acted upon a matter of great present and future importance. Some may be inclined to ask why, at a time when deficits are still in sight, any recommendation should be made with regard to incurring still larger obligations. In taking the action it has, the Board has simply recognized that the

missionary enterprise can never stand still. It must advance, or it will inevitably be forced back. Counsels of timidity can have no place in the campaign for the extension of God's Kingdom.

*Who Will Go?*

*Who Will Give?*

TWO things remain to be done. First, the young men and women must be found. The Church's resources in life are abundant. No interest will suffer by sending out sixteen, or ten times sixteen, men and women from the best we have. Rather, every vital interest of the Church in the home land will be furthered. Compliance with this "wise and reasonable request," as the Board calls it, may mean for some the radical changing of plans already laid; for others, that a life among friends at home will be exchanged for a life among strange people and amidst difficult surroundings. To others, still, it may mean the giving up of children, but only to possess them as never before. The writer recalls a conversation with the late Bishop of Durham, Dr. Westcott, upon foreign missions. In answer to an inquiry about his own sons in the foreign field, the Bishop replied, with a smile expressive of the rare character of the man, "Yes, Mrs. Westcott and I have four boys in India, and it is a great joy to us." In the second place, the necessary money must be provided, but this cannot really be a serious matter. The full increase in the staff asked for will involve an early increase in appropriations of perhaps \$20,000 a year, and a little more each year, as the work develops. There can be no question of the ability of the Church to give this amount, and no question of the wisdom of its investment. A layman, not of our own communion, who some time ago visited most of the mission fields of Asia, was asked, on his return, where he had seen what he considered the best missionary work. His reply was, in the Yangtse Valley, and that the best of the work there was being done by the Protestant Episcopal Church in the United States.



*Missions in  
the Seminaries*

READINESS to offer for foreign missionary service is happily becoming more common in our seminaries. Recent reference was made in these columns to the growth of the missionary spirit in the General Theological Seminary and the offer of four of the present year graduates for service abroad. The Philadelphia Divinity-school is also giving largely of its best young men for the foreign field. Two of the nine members of the class of 1901 have been appointed to China. One of the five members of the class of 1902 has gone to the same field and another has offered. Among the undergraduates there are already two volunteers. Compared with the previous record of the school, these facts are significant. Of the 267 living alumni, only six are in the foreign field, and four of these are natives of countries in which they are now at work. The alumni in this country are planning to express their allegiance to the cause by undertaking to support one of their number in China. Of the other seminaries, Nashotah has this year sent one man to Japan and one to Alaska. San Mateo has sent one to China and Virginia one to Alaska. Among the deaconess schools, Philadelphia has this year sent two women to the foreign field, and one undergraduate of the New York School has volunteered for Japan. Facts such as these make us hopeful that the reinforcements asked for by the Shanghai missionaries will be forthcoming. It is important that those who volunteer should do so quickly. Bishop Graves says that the sixteen men and women he needs should be in the field by October, 1903. As appointments always involve prolonged correspondence, not only between the secretaries and the volunteers, but between the secretaries and the bishops on the field, no time is to be lost, if appointments are to be made, as they should, not later than the May, 1903, meeting of the Board of Managers. Volunteers offering in the spring are frequently delayed in receiving appoint-

ments; this in turn involves delay in their reaching the field, with consequent loss to the mission. Offers of service addressed to the Corresponding Secretary, 281 Fourth Avenue, New York, will have immediate attention.

*Barriers  
are Breaking  
Down*

DR. Griffith John, the veteran representative of the London Missionary Society in Central China, recently returned to his home in Hankow from a memorable journey in the Province of Hunan. The people of Hunan, although among the most enlightened and progressive in China, have been noted for their bitter hostility to foreigners. Within the last three years a change has been taking place, due in large measure to the gradual and tactful advance of the missionaries. In Dr. John's own words: "Old things are passing away rapidly and all things are becoming new. It is difficult to realize that the Hunan of to-day can be the Hunan I used to dread so much in the days gone by. To enter its cities without the least fear of being molested, to take long walks along the banks of its rivers and meet with nothing but civility, to expose one's self to the gaze of the people and see in their eyes nothing worse than natural curiosity, to come into close contact with its officials and find them not only respectful but friendly—all this is something new in Hunan, and something that makes travelling in Hunan a real pleasure these days. But it is only the man who has seen Hunan in both moods that can form any idea of the wonderful transformation that has taken place." Everywhere Dr. John found the people interested in knowing more of foreign ways and the "foreign doctrine." One Sunday spent at Hengchou was made memorable by crowded services and by the baptism of forty-eight converts who had passed stiff examinations and given satisfactory evidence of the reality of their Christian faith by many months of Christian

living. The last service of the day was held at nine o'clock at night for the purpose of baptizing a family of five who had journeyed on foot for fifty miles, but who had arrived too late for the earlier services.

*The Church's  
Advance  
into Hunan*

MUCH of the Christian progress made in Hunan is due to the faithful work of

the native evangelists. The antagonism of the people has naturally prevented much aggressive effort on the part of foreigners, and there are at present not more than thirty foreign missionaries in the whole province, but the time has come for a general advance of the foreigners. They will be needed for the difficult task of training native workers and directing numerous educational and philanthropic enterprises that should be organized. The northern portion of the province is included within the present Missionary District of Hankow. At the earliest possible moment Bishop Ingle has taken advantage of these improved conditions by sending two native workers to Changsha, the capital. For these two pioneers of the American Church, a deacon, the Rev. Huang Sui Ch'iang, and a catechist, Mr. Hai, we ask the intercessions of the Church at home. An interesting feature of this effort at extension is the fact that the expense is being borne by the missionaries themselves, through their offerings at the Holy Communion. Thus the Church in China, mission though it is, is undertaking missionary work of its own.

*Some Chinese  
Facts and Figures*

AT the recent conference of the Church missionaries in the District of Shanghai, Bishop Graves, in his opening address, outlined the far-reaching political and social changes occurring in the Empire and pointed out that those changes must be accompanied by changes in the Mission as one of the conditions of progress. The recent division into two districts, independent in administration but one in their aims and

in their adherence to the main lines of policy approved and settled by long experience, is one of the most important changes that has ever come to the Church in China. Bishop Graves emphasizes the magnitude of the work even after this division, for the Province of Kiangsu, which now comprises the Missionary District of Shanghai, has an area of 44,500 square miles and a population of 21,000,000 people. Three facts stand out prominently as soon as any study of the mission is undertaken. First, the Church has no work in the northern half of the province. Secondly, in the southern section the stations are, with but two or three exceptions, all in the neighborhood of Shanghai. Thirdly, there are in the district only 710 baptized Christians. Bishop Graves did not point out, as he might rightly and reasonably have done, that the first two conditions are the inevitable result of a small working force, for the Church at home has equipped the Church in China in this big and populous district with six foreign clergymen beside the Bishop, and eleven men and women lay workers. They have trained and have the valuable assistance of eleven Chinese clergymen. Still, no argument is needed to show that the working force is absurdly inadequate to the necessities of the situation. With regard to the present number of native Christians, the Bishop might have reminded his co-workers that 710 baptized converts by no means represent the fruit of the mission, in Christian life, during the fifty-seven years of its existence. He might have told them of the hundreds of native Christians who have been won for the Faith, who have lived godly lives, and have in due time been promoted to the Church Expectant. But though it would be easy to find excuses and explanations, Bishop Graves is not the man to suggest them. He prefers to take facts as they are, and in them to find the call for larger service. This address of Bishop Graves and the papers by Dr. Pott on educational work, by Mr. Mosher on evangelistic work, and by Archdeacon



Thomson on personal work, are good examples of the practical character of the conference discussions, of its frank facing of facts and of the determination of the missionaries to advance.

*Young People  
and Missions*

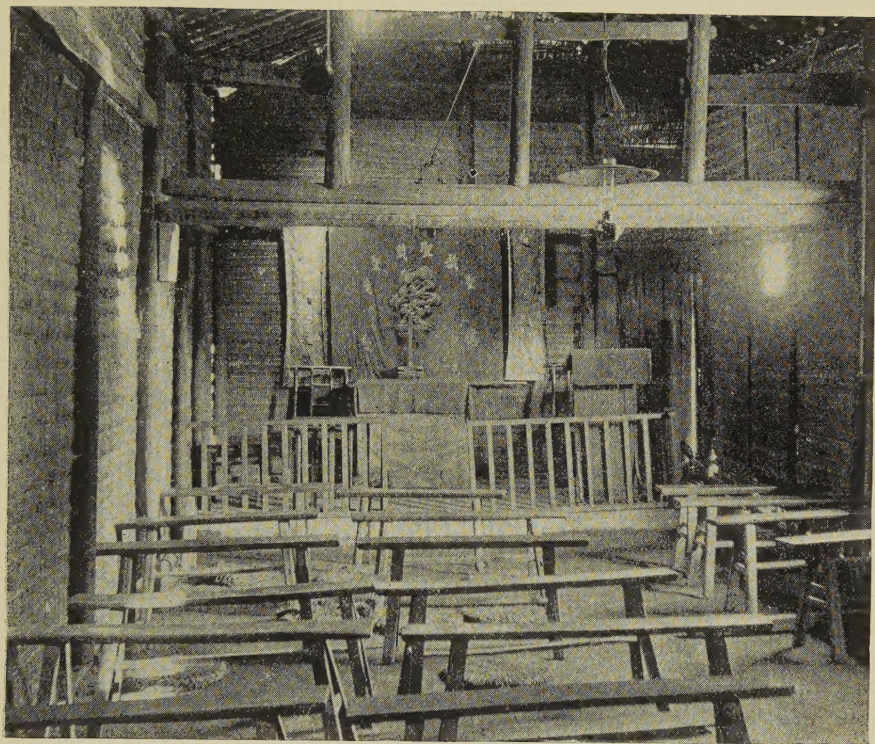
THE letter in our correspondence columns last month upon the Lake George Conference opens up an important subject. Our own Church has done but little so far in organizing "young people," so called, for the support of missions. In this respect, it is considerably behind some other Christian bodies. True, no other body can show such admirable results in organizing Sunday-school children for missionary giving. Thanks to the excellent leadership of the Secretary and Treasurer at the Church Missions House, and to the loyal co-operation of rectors, superintendents and teachers throughout the land, results have been secured which are, in a good sense, the envy of many other Christian people. The Junior Auxiliary has drawn together a good many of the boys and girls for missionary study and giving, but the great mass of the "young people" have not been brought into line in any organized fashion. This is doubtless due in large measure to the fact that the Church has nothing to correspond to what are known in other bodies as "young people's societies." Our general organizations, such as the Brotherhood of St. Andrew, the Daughters of the King and the Girls' Friendly, though each has done something to advance missionary interests, have specific objects to which their leaders feel it is important that they should adhere without in any corporate manner undertaking definite plans for Church extension. The Girls' Friendly has done most in this direction, its gifts to missions of various kinds amounting to several thousands of dollars a year. We think the Church might readily undertake some systematic effort among the young people. The Sunday-school Auxiliary and the Junior Auxiliary are excellent training schools, and ought to

make it easy to bring about in many parishes the formation of a young people's missionary society or committee whose special work it should be to gather and distribute in the parish information about missions, to further prayer for missions, and to cultivate the spirit of giving in its own membership and in the membership of the parish generally. In this connection we would commend again the reading of the pamphlet "Young People and Missions" referred to on Page 675 of our September number. It would be helpful if more of those who, like our correspondent, realize the importance of this young people's work, should endeavor to attend the Lake George conference next year.

*An Index  
for THE  
SPIRIT OF MISSIONS*

WE ask the attention of our readers to the note on page 723, concerning the Index of THE SPIRIT OF MISSIONS. It is a real contribution to the Church's missionary literature. It will unlock, for the first time, a vast storehouse of information concerning the establishment and progress of the Church's work in this and other lands. It represents many months of difficult and tiresome work by the head of the Philadelphia Church Training and Deaconess House. Recognizing the value of this locked-up material, Miss Sanford has devoted most of her leisure for three years to the making of the Index. The expense of publication has been met by a friend of the School, so that whatever returns may be received from the sale of copies can be used for missionary extension. Probably few readers of THE SPIRIT OF MISSIONS have a complete file. But many have partial files and many others have access to the public and college libraries which do have complete files. The Index should, therefore, be of great use to a large number of people. We thank Miss Sanford for the service she has rendered the cause of mission study, though we know that all she desires is that the Index may have the wide use it deserves.





INTERIOR OF THE CHAPEL AT CHUHO

## The First Episcopal Visitation in the District of Hankow

### II. The Up-River Stations

BY THE RIGHT REVEREND JAMES ADDISON INGLE

**I**N the September SPIRIT OF MISSIONS I told of my visits to the down-river stations; that is to say, the points east of Hankow. There still remained, besides Hankow, Wuchang, Hanch'uan, T'saitien and Huangpi (which are at or near headquarters), the up-river stations to be visited. This I proceeded to do on May 4th, when, in company with Mr. and Mrs. Roots, I left on the steamer *Kiang Wo* for Hsinti, which is the nearest to Hankow of the up-river stations. The steamer was late in leaving Hankow, so, instead of reach-

ing our destination about six o'clock, it was midnight before the captain, with many apologies, bowed us over the side of his ship to the passenger boat that came off to meet us. Late though it was, we had the usual greeting of torches, crackers and chairs, and were borne through the silent streets to the chapel, which was decorated for our coming, where we found that the Christians had not been deterred by the lateness of the hour, but were on hand to greet us. However, the deacon, Mr. Fu, soon sent them home, our bedding was spread in the rooms



## 716 First Episcopal Visitation in the District of Hankow

which Mr. and Mrs. Fu and the teacher had vacated for us, and by two o'clock we were prepared to sleep, so far, that is, as the swarms of rats permitted.

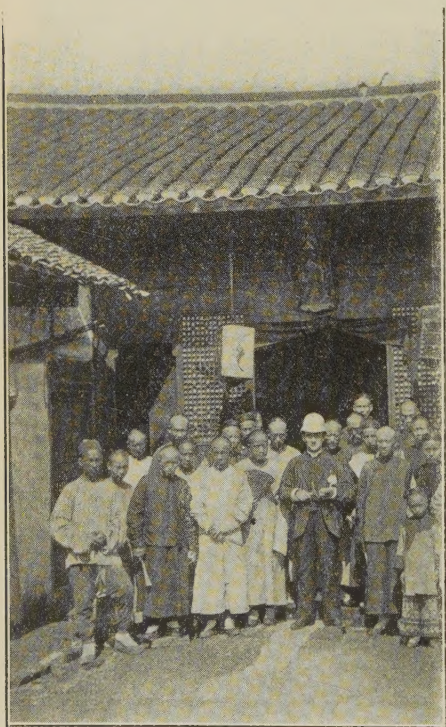
The next morning Mr. Roots and I started for Chuho, leaving Mrs. Roots to spend a few days alone with the women, who were flocking to see a foreign lady. Mr. Fu had engaged two small boats in which we were to make the thirty miles, and we were soon ensconced in them and on our way. We slowly made our way across the lake and up the little stream which leads to Chuho, but so slowly that it was eleven at night when we reached our destination. There was some misunderstanding as to where we were to land, but, after some delay, we were in our chairs and started through the town. At this late hour I had expected to find the town quiet. To my surprise, the

streets were crowded. The front of every house was packed with not only men, but women and children. If the chair paused for a moment, half a dozen pairs of curious eyes peered into it. Our chair-bearers, unfortunately, were regular *yamen* carriers, and they shouted and pushed their way along the streets with as much noise as possible. The whole town was there to see, and they were bound to make it as great a function as they could. At last the chapel was reached, but even so the crowd pushed in until there was scarcely room for us to sit. But for nearly an hour we did sit, like strange animals on exhibition, while the steaming crowd, for it was hot, swayed back and forth in response to the pressure of continually arriving reinforcements in the rear, and watched and criticised us.

The next day we learned the reason of this excitement. The people had seen the chairs going to meet us and had been told that a bishop was coming. They did not exactly know what sort of a beast he was, but dimly thought that he was something greater than a viceroy. So they stayed up half the night to see. The next day one of them was heard to say, "After all a bishop is pretty much like other men, except for his hat." Some of them, too, seem to have thought that Mrs. Roots would be with us, and the sight of the foreign lady would well repay the loss of sleep.

We spent that night on the boat, for privacy, and the next morning dressed with the eyes of scores of men, women and children upon us, whenever a crack afforded a view. A party of children from a neighboring boat even crawled over into ours to obtain a nearer and clearer view. It was a great relief to go up to the chapel, for several of the officials had come to call and one had sent men to guard the gate and prevent the intrusion of undesirable persons. So we were fairly quiet and able to do our work without interruption.

We had first a celebration of the Holy Communion, and then passed to the examination of candidates for the catechumenate, Baptism and Confirmation.



BISHOP INGLE AND NATIVE CHRISTIANS  
AT CHUHO

"After all, a bishop is pretty much like other men, except for his hat"



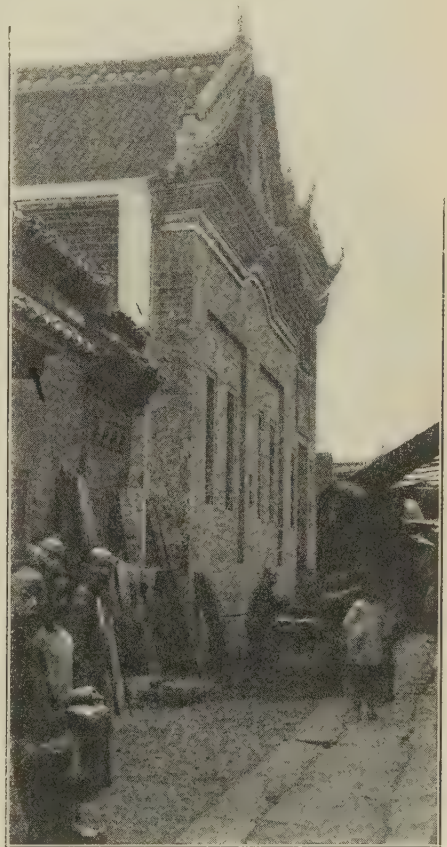
This work took all the morning and it was noon before we were ready for the service. Mr. Roots admitted catechumens and baptized, while I confirmed five and preached.

We started on our return trip in the afternoon and reached Hsinti the next morning, about ten o'clock. As soon as we were settled, Mr. Roots began to examine candidates, and at four o'clock I confirmed ten and preached. We had scarcely left the chancel when word was brought that an up-river steamer was approaching. As it was not known when another would come, perhaps not for several days, I decided to try to catch it. Then there was scurrying to and fro. The cook had to get together my traveling outfit, and his own. When one starts out on a three or four weeks' trip, in uncertain weather, and has to take clothes and bedding for heat and cold (there are no laundries on the way), robes, a set of Communion vessels, a camera (for the benefit of THE SPIRIT OF MISSIONS), food and cooking utensils, besides clothes and bedding for the cook, the procession that escorts him to the boat forms quite a caravan. All were finally started, I mounted the chair, and we set out for the river-bank. The boat was a Japanese one, and I was soon on board bound for Ichang, leaving Mr. and Mrs. Roots behind to spend a few days with Mr. Fu, before returning to Hankow.

Mr. Fu, by the way, is something of a doctor. Where he got his learning, I do not know, but his people had enough faith in his skill to entrust him with about \$25 for the purchase of medicines, when he recently made a visit to Hankow. I found that he had a regular dispensary with fixed charges for different classes of patients. He shows equal diligence and enterprise, too, in his church work. There is a steady addition to his numbers, he avoids lawsuits and manages to live on good terms with our Roman Catholic neighbors, quite an achievement in Hsinti, where, in years past, we have had a great deal of trouble from them. There were several interesting cases among the candidates for Bap-

tism and Confirmation of men whose lives have recently undergone a marked change for the better; who have returned, after perhaps several years of wandering, to take on themselves fresh vows and seek new strength. And the number of those whose entire family is in the Church, is steadily on the increase. This is always an encouraging sign.

It was Wednesday, May 7th, when I boarded the *Ta Yuen* at Hsinti, and I hoped to reach Ichang by Friday night. But Friday morning the steamer went aground and stayed there for several hours, so that it was late Saturday when I reached Ichang, and was met by Mr. Huntington and Mr. Ts'en. Sunday we had the usual Morning Prayer, when I preached and confirmed two. The



THE CHAPEL AT ICHANG IS LOCATED IN ONE OF THE BEST RESIDENCE STREETS

## 718 First Episcopal Visitation in the District of Hankow

men's side of the church was filled. Among the others I noticed a Buddhist monk, who is a regular attendant, though not a member. There was also a good attendance of women. Since Mr. Huntington came here to live, the congregation has increased greatly and he has been obliged to move the school-boys to a gallery above the entrance.

Ichang is a beautiful place. The mountains come right down to the river

hundreds of feet below us, until the path took a sharp turn to the right and led us along the face of a steep precipice to the temple itself. It is, as the illustration shows, built in a natural cave in the face of a cliff, which rises far above it, while many feet below a crystal stream winds on its way to join the Yang-tze. The interior of the cave was in dire confusion, as the buildings were being repaired, and the idols and all their paraphernalia were



THE GUEST-ROOM AT ICHANG

*One of the Chinese or foreign workers is in the guest-room daily to meet and give personal explanations to those who desire information about "the Christian Doctrine"*

and seem to beckon one away to their heights. Behind the nearer ones rises range after range, while scattered everywhere are peaks of queer, fantastic shapes, some sharp, some rounded; many of them crowned with temples that look inaccessible. We devoted one afternoon to a visit to the temple in the San Yeo Cave. To reach it we were obliged to leave the river and mount, by long stone steps, to the summit of the hill which here forms the river bank. Along this we travelled for some time, the river

huddled together in the centre. Everything was dingy and dark. The walls of the cave were disfigured by the hundreds of names of Chinese and foreigners which were scrawled or painted on them. There was nothing imposing, nothing inspiring, until we went to the window and looked out on the mountains and the stream, and realized that we were still in God's world.

The day after I reached Ichang I was invited by the Rev. Mr. Deans, of the Scotch Church (Presbyterian) Mission,



to conduct the service for foreigners in the Scotch chapel. He had no objection to my wearing my robes, so I officiated in full vestments, using the Prayer Book, as far as was possible. The invitation was a welcome indication of the good feeling existing between the two missions.

May 16th, in company with the Rev. Mr. Huntington, I left for Shasi, where we

resistibly recalled the brazen serpent in the wilderness. But there is no "life in a look" at these.

I was surprised at the size and good condition of the buildings which the people have given for mission work. Chiao Wei is only a village of a few hundred people, but its claim to consideration lies in the fact that the fertile plain about it is strewn in every direction with



THE TEMPLE IN SAN YEO CAVE, ICHANG

spent Whitsunday. At Morning Prayer I preached and confirmed three.

Monday morning we hurried to the little boats which had been engaged to carry us to Chiao Wei. It was a beautiful, bright day, and we slowly rowed along the tiny, winding stream that leads from Shasi out into the lake across which lay our destination. We passed under several stone bridges and alongside a handsome guild-hall, in front of which are two iron posts with iron dragons gracefully coiling about them. They ir-

similar hamlets, which can easily be worked from this as a centre. The trained Bible-woman, Mrs. Wu, has done faithful work under great difficulties. From what we heard, the condition of private morals in this little place is most deplorable, and urgently cries for the regenerative power of the Gospel of Christ.

At eight o'clock Tuesday morning we had service. One child was baptized, five persons confirmed and I preached. About eleven we started in chairs for



THE SHASI CHAPEL

Honkang, distant five miles from Chiao Wei and about twenty-five from Shasi. On the outskirts of Honkang, which is a good-sized town, we were met with the customary fire-crackers, and escorted to the chapel. Most of the expense of buying and fixing this building has been, as in Chiao Wei, borne by the people themselves, and they have the land, and think they can raise the money, to erect a proper church. At present the quarters are very cramped. I was favorably impressed with the work that Mr. Liao, the catechist, is doing here. I met a number of the Christians, who seemed to be men of respectability and some substance. They are interested in helping along the work and willing to contribute of their means. I was glad to learn that there is no longer any trouble with the Roman Catholics, as they have given up work in this place. So there is peace for the present.

We had not a moment of privacy from two o'clock, when we reached the chapel, until we went to bed. There was only one room which kept up any pretence of privacy, and that was the bedroom of the

catechist. And into this the women swarmed all day to see Mrs. Liao. As for us poor men, we wandered back and forth, seeking fresh air, surrounded by a group of lively little Christians, who were very much interested in everything we did and every book we tried to read. A steady stream of Christians, catechumens and enquirers kept strolling in, and there was a new face to bow to almost every minute.

We had service in the afternoon and Mr. Huntington baptized one man and I preached. Some time after service was over, Mr. Huntington and I were sitting in the open space behind the chapel, enjoying the cool air, when a man named Leo appeared, who had walked ten miles to be present at the instruction class that night. In the course of conversation it appeared that he had been an enquirer far longer than the required time, but had hitherto happened to miss the occasions when enquirers were admitted catechumens. So Mr. Huntington examined him and, finding him satisfactory, held a special service to admit him. Late at night the last



visitor was bowed out of the door, our beds were spread, on doors which had been taken from their hinges, in the guest-room, the mosquito nets were hung, and we retired to get ready for an early start in the morning.

At six the next day there was a celebration of the Holy Communion, then a hurried breakfast, and before seven we were in our chairs and beginning our twenty-five mile ride to Shayang, which we reached at three o'clock. There was the usual serenade of fire-crackers, greetings from the assembled Christians, and then for hours a steady stream of Christians, catechumens, enquirers, who had left their work on hearing of our arrival, donned their cleanest long gowns and hurried to the chapel. They filled the guest-room to overflowing, sitting there silent but happy, conscious that they were part of a function.

Soon after our arrival Mr. Huntington set to work to examine candidates. At about seven o'clock we entered the chapel for service. The building was well filled, about sixty being present. Mr. Kuei admitted the catechumens, Mr. Huntington baptized, and I confirmed six and preached. The work in this place seems

to have improved very much during the last two or three years. The building that the members have supplied is neat and serviceable. The men I met seemed to be substantial members of the community. The catechist is a steady, reliable man. So we hope to see a strong work develop here.

After the celebration of the Holy Communion early the next morning, May 22d, I started for Hankow, leaving Mr. Huntington to make his way back to Shasi and thence by steamer to Ichang. Thirty-six hours later I was at home again. My trip had lasted twenty days; I had travelled about seven hundred and fifty miles and confirmed thirty-one persons.

The general impression made on my mind by my visit to all the stations, up and down-river, was distinctly encouraging. I found that the work was being done, not only industriously, but intelligently. The behavior of catechists and people has improved greatly. We rarely have need to find serious fault with one of the former, while the latter have a far clearer idea of their duties as Christians than ever before. The system of discipline, on which we have been working



THE GUILD HALL ON THE RIVER BANK AT SHASI

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for the last seven or eight years, is now in force in almost all stations, and is proving itself a great assistance. More and more the workers of all classes are coming to realize the Mission motto of "Thorough." We have in most stations, and are supplying to all as rapidly as possible, trained clergymen, catechists, Bible-women and teachers. One of the most encouraging signs is the frankness with which most of the native workers meet the foreign clergy and discuss with them matters of importance, about which, ten years ago, they would not have opened their mouths.

In short, training and organization are increasing the effectiveness of our work. The workers are trying to co-ordinate their departments so that each may tell on the other. The Chinese clergy keep up a regular correspondence with one another, in which they discuss and settle

many matters of importance. And all who can do so meet once a month. It is hoped that the catechists and teachers may be organized in somewhat the same way, so that they may mutually uphold each other and be able to help us in improving the methods now in use. As for the Chinese clergy, with scarcely an exception, their efficiency and general helpfulness increase year by year.

Two thoughts were deeply impressed upon me as I went in and out among our people and saw how differently they regard questions of right and wrong from their heathen neighbors. The first was: What a revolution must be wrought in the mind of a sincere heathen, when he is brought face to face with the ideal of the Christian. It is no longer a string of platitudes about what "the Superior Man" will or will not do by virtue of his innate superiority. Nor is it a series of



"SURROUNDED BY A GROUP OF LIVELY LITTLE CHRISTIANS WHO WERE VERY MUCH INTERESTED IN EVERYTHING WE DID AND EVERY BOOK WE TRIED TO READ"



austerities, pious deeds and silly performances by which merit is accumulated. The voice of authority says: "Thou shalt," "Thou shalt not." It is the voice of the true, the holy, the only God. It does not suggest, or advise, but demands conformity to the likeness of the Son of God, the Man Christ Jesus. It promises strength and ultimate success. As day after day unfolds more clearly the deep-seated ills of this decayed civilization, so more and more firmly am I convinced that nothing but the response of her people to this voice of God can save China from utter, irretrievable ruin.

The second thought was: What must it mean, to one who is truly trying to attain this ideal, to realize that the Church is earnestly watching his every action, ready to praise, to blame, if necessary, to punish? Some one cares for him, as a man, not for his money, but for him, that he may become more a man. When he sees his fellow-Christians punished for serious offences not by a money fine but by open discipline, which marks for them and all the world the hatefulness of sin, he must realize, if he reflects at all, that the thing which the Church most loves is holiness, most hates is sin. And she stands ready to lead all her children in the way of holiness, to insist that they shall walk in it, on pain of forfeiture of their rights as children. I believe that, for a young Church, newly emerged from heathenism, there can be no more helpful influence for molding character than a wise discipline, tenderly, prayerfully administered.

## An Index for "The Spirit of Missions."

EVERY student of missions should have a copy of the new Index to THE SPIRIT OF MISSIONS, covering every volume of the publication from 1836 to 1900 inclusive. The Index is arranged alphabetically and topically. It is a book of eighty pages and will be invaluable to all

readers of the magazine as well as to leaders of mission study classes, or those who are called upon to make missionary addresses. The Index will be ready for delivery November 1st. The cost in paper covers is 50 cents. A few volumes will be bound in cloth and can be supplied at one dollar. Orders should be promptly addressed to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.

## Notes.

IN Detroit a committee of clergymen and laymen is planning a series of missionary meetings, extending from November 9th to 11th. Its central feature will be a mass meeting on the afternoon of November 9th with addresses by three laymen. For this purpose Mr. James L. Houghteling, of Chicago, Mr. W. R. Butler, of Pennsylvania, and Mr. John R. Mott, of the Student Volunteer Movement, have been invited. The committee plans to extend the interest and influence of the meeting to a number of parishes within a radius of fifty miles, by arranging for services in them on Monday, November 10th. The series will close with a general service in St. Andrew's Church, Detroit, on the evening of November 11th.

FROM the point of view of THE SPIRIT OF MISSIONS, the Rev. Dr. Pitkin, who sixty years ago was rector of St. Luke's Church, Rochester, was decidedly right when, in urging his people to subscribe for THE SPIRIT OF MISSIONS of those days, he said: "If anyone has only one dollar to spend for missions he can spend it best by subscribing for THE SPIRIT OF MISSIONS." That he was right is largely borne out by the results, for St. Luke's is not only one of the congregations in which there is a wide circulation of the magazine, but it is also one in which the average of gifts to missions per communicant is considerably in advance of the average for the whole Church.



A VIEW OF A PORTION OF THE ST. AUGUSTINE'S GROUNDS

## St. Augustine's School, Raleigh

THE CHURCH AND THE INDUSTRIAL TRAINING OF THE COLORED PEOPLE—SCHOOL BUILDINGS ERECTED BY STUDENTS—THE MISSION OF A SCHOOL HOSPITAL—THE REDEMPTION OF A NEIGHBORHOOD—YOUNG MEN AND WOMEN WHO ARE LEARNING HOW TO DO THINGS

**H**OW many Church people could accurately answer the question: "What is the Church doing for the industrial training of the colored people of the South?" They talk enthusiastically about Hampton and Tuskegee, and well they may, for those are magnificent centres of all that is best in this training of the Negro race. But those two institutions, large as they are, cannot begin to educate even those who wish to learn, to say nothing of those who ought to learn. For what is the Negro if left to himself, uninspired by any desire to improve? Lazy, happy-go-lucky, careless in person and home, so long as he has enough to eat. And there are 9,000,000 Negroes! There ought to be hundreds of industrial schools!

This was foreseen many years ago by the Rev. Dr. J. Brinton Smith, who founded, near Raleigh, N. C., in 1867, a school for colored people, calling it St. Augustine's. It began in one building, besides Dr. Smith's house, and an ordinary school education was given, with training in farm work. Gradually the enterprise succeeded; the number of students increased, and new departments were added. As the young men were trained in carpentry and bricklaying their skill was used in the erection of new buildings, till now there are ten buildings scattered over the 110 acres of school property.

Dr. Smith's leadership of the school lasted until his death, in 1873. From that date until 1884 the Rev. Dr. John C. Smedes was in charge; and he in



turn was succeeded by the Rev. Dr. R. B. Sutton, from 1884 to 1891, and by the present principal, the Rev. A. B. Hunter, who entered upon his duties in 1891. The school is administered by a board of trustees incorporated under the laws of the State of North Carolina and competent to receive bequests. The trustees in turn are closely associated with the Board of Managers of the Domestic and Foreign Missionary Society of the Church, which makes annually, through the Colored Commission, such appropriation as the gifts of the Church permit, toward the maintenance of St. Augustine's. For though many of the students pay a tuition fee of \$6 a month—the total fees last year reaching \$3,000—and though many others who cannot give money, give work, the school cannot be a self-supporting institution. Its endowment fund is only \$30,000, but should be at least \$150,000.

Under the present principal there has been a great development at St. Augustine's. All of the best buildings have

been erected during the last ten years. What might be called the era of building began in 1889, when the principal's house was put up. This was followed in 1892 by a large addition to the Smith Building, for the girls, including a dining-room three dormitories, a cooking-school and a sewing-room. In 1895 came the simple but impressive chapel. In 1896 the Benson Library was built and the next year Lyman Hall, a five-story brick building, was erected. The laundry building and Goodman lodge followed in 1899. In 1900 a teacher's house was built, and last year Taylor Hall was begun as an addition to the Library and to provide a place for commencement and other public meetings. On all of these buildings the students did a large amount of carpentry and mason work, and some of them, as for instance, Lyman Hall, were erected entirely by them. That they can do good stone work as well as brick-laying and carpentry, the Library and Taylor Hall abundantly prove.



THE COLORED MEMBERS OF THE ST. AUGUSTINE'S FACULTY

Beginning with the chapel, let us make the rounds of this busy settlement. Built of rough stone inside and out, the chapel is at once simple and churchly. It has a stone altar, and the lectern is a rough piece of

stone supporting a granite desk. The students built the pulpit out of rough Belgian paving blocks, and the font is also of rough stone. Close at hand is a baptismal pool, reached by stone steps, so either direction of the rubric may be fulfilled. "Then shall the minister . . . dip him in the water or pour water upon him." We can see what a destroyer of prejudice this must be in a community where so many believe in immersion. There are two memorials which interest us: a stone wall supporting a simple iron rood-screen is in memory of a Confederate



EIGHT YOUNG WOMEN ARE BEING TRAINED IN ST. AGNES'S HOSPITAL AS NURSES

soldier, and an altar rail in memory of Phillips Brooks. Every day there are two services in the chapel, and the singing of hymns and canticles is very hearty. It has been proved here, as elsewhere,

that the Church service and the accessories of worship appeal to the colored race, and evidence how much better it is for them to be trained in the Church's orderly ways than to be led hither and yon by ignorant preachers. Some of the best of our colored clergymen have been trained at

St. Augustine's, and there are usually six or eight young men who are looking forward to taking Holy Orders. For them, and those who are to be teachers, a higher department is maintained, and the candidates for the ministry pass directly from



A FEW OF THE YOUNG MEN AND BOYS WHO ARE LEARNING "HOW TO DO THINGS"



that into King Hall, in Washington, the theological seminary for the colored clergy.

We go on to St. Agnes's Hospital, which is under the care of Mrs. Hunter. Here is a resident physician, the

daughter of a clergyman, whose salary is paid from the United Offering of the Woman's Auxiliary. There are also a visiting physician and surgeon, and a consulting staff. There are eight young colored women being trained as nurses, and that they make good faithful ones is evidenced by the fact that many Southern families prefer the Negro to the white nurse. This hospital is a great boon to the sick poor of the neighborhood, and one can imagine that they get within its walls many ideas of tidiness and cleanliness, which will have a lasting effect when



"THERE IS A KINDERGARTEN FOR THE YOUNGSTERS OF THE NEIGHBORHOOD"

they return to their cabins. The graduate nurses are in demand by the white people in the vicinity, and their work is well paid for. Five dollars pays the expenses of the hospital for a day, and individuals

often send gifts for a day's support.

Just back of the hospital is a most interesting place—the missionary store. When boxes of cast-off clothing are sent to St. Augustine's they are thankfully unpacked and their contents placed upon the store shelves. Then purchasers gather, anxious for this or

that bit of clothing, and paying for it, too, which takes away all idea of pauperizing. Here is a suggestion for those who do not approve of giving things away. Here is also a field for small branches of the Woman's Auxiliary, who do not



ON THE "TARBORO ROAD." THE BENSON LIBRARY IS AT THE LEFT



A CLASS IN COOKING



A GROUP OF STUDENTS PREPARING TO SAY GOOD-BY TO ST. AUGUSTINE'S



feel able to buy materials for a box, but who could quite easily get together a barrel of clothing. To keep the privileges of the store for those for whom it was planned and to prevent the patronage of those who can afford to go to ordinary shops, a ticket costing twenty-five cents is bought each year by the members of the Mothers' Meetings and their friends, or by the students. The money from the sale of these garments goes to the support of the hospital, or to some other charitable purpose. Lately a tank has been built where the people of the neighborhood can get water for laundry and other purposes, without carrying it up a steep

hill. One neighbor remarked after this: "I allus tot dem 'Piscopals carried deir 'ligion on deir backs. Now I knows dey carries it in deir hearts."

The Friday afternoon Mothers' Meetings are a feature of St. Augustine's, with an enrolment of 150 names, and there are generally from fifty to ninety women present, some of them coming

miles from their country cabins for the sake of hearing how to better their homes and train their children. The teachers of the school give them talks on various subjects, looking to this end.

For the younger girls there is training in laundry work, sewing and cooking.

The Elizabeth Graff Memorial Laundry was built through the legacy of a friend in Philadelphia. It is fitted up with modern appliances and replaces an old shanty which was a disgrace to the school. The school washing is done here, but none is taken from the town, in order not to interfere with the work of the women in the neighborhood. A hand loom has been



A CORNER OF THE CARPENTER SHOP

set up, and some of the girls have learned to weave, making very pretty table covers and portières. Old pieces of silk are always in demand for these. Girls trained in these ways will have no trouble in finding employment, and will make good housewives and mothers.

There is a branch of the Junior Auxiliary which is well attended, and

where interesting papers are read each month on the various countries where the missionary work of the Church is carried on. The pupils give generously to help on the work.

The school building proper is named for Bishop Lyman, of North Carolina, and the two lower floors are given up to recitation rooms for all the students, while the two upper ones are used as dormitories for the young men.

The Benson Library, built by student labor, is one of the most popular places on the school grounds for leisure moments. In addition to its books the library also circulates a few monthly magazines among the teachers and students, thus bringing to their notice what they might not otherwise read. The neighborhood children thoroughly enjoy taking out books, and some funny tales are told of them by the librarian. A large-eyed small boy came two



A NEIGHBORHOOD FAMILY

give a bundle of papers to paste over the cracks in the one-room cabin!" Oftentimes the large picture books please the little ones, but the reading is more than they can master. Then when asked about it they will say: "Mamma says it is a mighty pretty story." Thus the library

helps the neighborhood, mothers and children alike.

Another small boy asked one day last fall: "Has you got any picture of the President?" The librarian, thinking that he might be very up-to-date and an admirer of President Roosevelt, asked him: "Which one?" The answer came



"I ALLUS TOT DEM 'PISCOPALS CARRIED DEIR 'LIGION ON DEIR BACKS. NOW I KNOWS DEY CARRIES IT IN DEIR HEARTS'"



promptly: "The one wot got killed." On being given a newspaper picture, he drew a long breath, placed it carefully in his book, and walked out, proud in the possession of what he wanted.

In the Library building is a kindergarten for the youngsters of the neighborhood, and in the afternoons a primary class of about 100 pupils is held, taught by pupil teachers under the direction of the school teachers. This is a splendid preparation for their future work, as many of the graduates become teachers, and there is great demand all over the South for them.

Carpentry and brick-laying are not the only trades the boys are taught. There is a printing office, where a monthly paper called *St. Augustine's Record* is printed. It costs only twenty-five cents a year, and is invaluable to those who want to know from month to month how things are going at St. Augustine's. The garden, too, is an important place. Here the boys can learn to the best advantage "how to do" things. This is what Booker Washington lays such stress upon: to learn to make one's living out of the soil; to raise twenty bushels of potatoes where only ten were raised before; to glory in working well with one's hands instead of despising it. The vegetables supply the school and are also sold in Raleigh.

And now for a few figures. In the present year 1901-2 there have been over 300 students, 130 of them boarding pupils from twelve different States.

The graduates from St. Augustine's number over 200. Many other young men and women have taken a partial course and then, because money failed them, and all the scholarships were already taken, or because duty to family required their labor, they have gone out bravely to do their best with such equipment as they had. When one sees those who are practically grown men and women working and studying side by side with much younger pupils, one gets some idea of the eagerness of many of these people for the knowledge that will enable them to make the most of their lives.

About twenty Negro clergymen have received here their entire training for the ministry. Two graduates are at the head of large normal and industrial schools in North Carolina, and the colored clergy are at work in several dioceses, from Long Island to Georgia and Texas. Parochial and public schools have great need of good teachers, and St. Augustine's School has been trying to supply the demand.

One definite need at St. Augustine's is some kind of a heating plant. Lamps and stoves are more expensive than a central plant would be, and there is danger of fire, which is to be doubly dreaded, as the school is outside the Raleigh fire limits.

All over the South there is great need for educational effort. In 1900, ten Southern States had 25 per cent. of the school population of the whole country, yet only 6½ per cent of the total expenditures and only 4 per cent. of the public school property was in these ten States. While the *per capita* expenditure for public schools was \$4.93 in Massachusetts, and an average of \$2.83 in the whole country, yet only 50 cents were spent in Alabama and only 51 cents in North Carolina.

The appropriation for St. Augustine's by the Board of Managers through the Colored Commission is \$3,200 a year. Gifts to this fund may be sent to help the Board meet its obligations. Many more scholarships of \$50 each are required to help along the more needy pupils. The Rev. Mr. Hunter and his wife are devoting themselves faithfully to this work, and are ably assisted by Mr. and Mrs. Delany, the former a colored clergyman and a graduate of the school, and his wife, now matron of the school, was once a pupil there. As we look into the faces of the pupils, some grave, some gay, but all with a purpose in them, and think of the graduates scattered all over the South, and are thankful that the Church has such members, who are going to carry her influence with them wherever they may go.

# How a Japanese Layman Saved a Mission

FROM TEA MERCHANT TO CATECHIST—CARRYING THE GOSPEL INTO THE STREETS AND HOMES OF THE CITY OF TSU—CHANGED LIVES AND CHANGED FACES—A NEW HOPE FOR A MOTHER AND DAUGHTER

BY THE REVEREND J. C. AMBLER

WE look with astonishment at the wonderful works of nature and study with care the marvellous handiwork of their Great Creator. But when we are admitted into that other and higher domain of grace, there to study the great transactions which are continually going on, the interest is none the less absorbing and even more real. Mr. Nagata Yasujiro, the catechist at Tsu, is not the least wonderful transformation of grace which can be pointed

out, as the spiritual leader of that devoted little band of the saved in the city of Tsu. Who that knows a Japanese merchant would ever suspect even, that he could undergo such a change! Notorious for crooked ways, and as keen to turn a penny, whether honestly or dishonestly, as any set of men in their walk in life, about the last thought which ever occurs to an average merchant in Japan is thought about the only eternal and abiding reality in existence, namely, religion. Mr. Nagata was not only a merchant, but a tea merchant, when he came to Christ,

and every one who knows the East knows what a tea merchant means. And yet, under the influences of Divine grace, while living in the great mercantile centre of Osaka, Mr. Nagata, at a happy moment for himself and for the cause, strayed into some Christian

meeting, or chanced upon some Christian friend, and, hearing the call "Follow Me," rose up and left all and followed Him.

He had at the time brought his young bride from a distant home to set up business with him in Osaka. She arrived

here with the brightest anticipations and was entering into all the mercantile plans of her husband, when the summons came to him to give it all up and follow the Master. It is hardly necessary to state that the disappointment and shock to Mrs. Nagata was so cruel that it was years before she could recover enough of her old spirit, even to inquire into what her husband believed. And when he became a worker, as he did in a short time, she seems to have performed her daily tasks for many years in a listless way, simply because married to this man and



MR. NAGATA AND HIS CHILDREN





The Rev. J. C. Ambler Mr. Nagata's Mother-in-law Mr. Nagata and his son  
THE CONGREGATION AT TSU IN OCTOBER, 1900, AFTER SIX MONTHS' WORK  
BY MR. NAGATA

*Bishop McKim was making a visitation in the absence of  
Bishop Partridge in the United States*

with children for whom she felt called to provide. But burning zeal is sure, sooner or later, to meet a response if there is any contagious material for it to kindle, and when Mrs. Nagata did at last become a thorough-going Christian, it has been said that she even outdid her husband in enthusiastic devotion to the work. One misses her face in the pleasant family group in the photograph, for Mr. Nagata, as though to show that life was robbed of all its miseries for him, even in the presence of death, had this picture taken with his family last summer, on their return from the funeral of his wife.

Soon after Mr. Nagata became a Christian worker he moved from the city of Osaka and, after various changes, at last was stationed in the city of Ueno, where for ten years he witnessed to the truth. He came to Tsu about two years and a half ago, and the transformation which has been worked in that

city in the feelings of the people toward our Church is nothing less than miraculous. Deprived of the assistance of his wife, his mother-in-law has helped him in the care of his motherless children, and, animated by a spirit which could only have been born of God, Nagata has toiled in Tsu through "good report and evil, unknown yet well known," until he has simply made the byways and alleys about him echo with the name of his Master, and gathered about him two groups of devoted Christians.

When Mr. Nagata went to Tsu, the only remnant left of what had been a small work was a dark, dingy preaching-place, then inhabited by a so-called Christian, whose character was so stained with sin and debauch that he had entirely lost caste in the whole community. This man and another man had had a fracas in the preaching-place, which had resulted in the interference

of the unbelieving neighbors, who by a combined effort succeeded in dislodging these two men. Then decidedly the worst of the two characters had, by a strange fatality, come into possession of the preaching-place, and he alone remained to tell the tale of its shattered fortunes. To add to the dismal outlook, the catechist had fled in dismay, and wrote afterward from the city of Tokyo, fully 300 miles distant, to say that he had dropped Christian work altogether and had become an employee in an insurance company.

Such was the state of things Mr. Nagata had to confront; enough to stagger a St. Paul! In a tactful way he first managed to get the unwelcome lodger out of the preaching-place, which he next entered with his charming family of those devoted to God's service. His good life soon attracted a maker of mats, engaged to put new matting on the floor of the preaching-place. This man — really of a higher caste than Mr. Nagata — gave up his previous bad habits and later joined the Church, in the midst of intense opposition from his wife and all their relatives.

Next Mr. Nagata be-

came connected with a young man who had so far yielded himself to the awful temptations around that he was nothing less than "a brand already in the burning." Mr. Nagata seized upon him, told him the story of the Cross and about the glories of the Resurrection. Hope revived in the young man, and the grace of God lifted him into the pure light and sunshine of Christian faith. At the death of his elder brother—who died a debauchee—he stood some months later and told his rich relations the story of his own life, and how he had himself once been "dead in trespasses and sins," but how he had been made alive again by faith in Christ.

Then the wonderful story, so new even yet in Japan, reached the ears of a young man employed in the Government offices of the prefectural department at Tsu. He heard the glad news of a Saviour and repented and believed, and "witnessed a good confession" for many months among the worldly officials in Tsu, until he was called to more lucrative employment in the service of the Government in Tokyo. He did not leave Tsu, however, before he had convinced his



JAPANESE GIRLS DRESSED FOR A HEATHEN FESTIVAL\*

\* See SPIRIT OF MISSIONS, December, 1901, page 819.



The Station-Master and His Wife

Chinese Physician Mr. Nagata



The Aged Mother and Her Daughter

Some of the Sunday-school Children

CHRISTIANS AT TSU AFTER ONE YEAR'S WORK BY MR. NAGATA

mother, aged fifty-six, and his grandmother, aged eighty-eight, that he had not been "following cunningly devised fables." And so they came to believe, and the daughter, when her heart had been fully opened by the glad news of salvation, is said to have told her mother, that now for the first time the thoughts of getting rid of her had passed from her mind, and, instead of regarding the grandmother as an intolerable burden, she had even come to hope that she would live many years, that she might prove her devotion to her as a *Christian* daughter. In loving contentment and silent testimony to the grace that has saved them, the two sit together in the lowest rank of the third group.

Then persons, discontented for various reasons with previous Church affiliations, have joined us, and they give joyful witness to the blessings of our historic forms of worship, with the tender and deep devotion that breathes in our time-honored prayers and collects. Among these I must especially mention the highly-respected station master in charge of all the freight and passenger traffic at the large railway depôt in Tsu, formerly a member of the Congregational Church. When I was examining the class he was in, preparatory to their confirmation, he expatiated upon that ancient rite in a way which showed it was by no means a simple ceremonial to him, and he dispenses abroad the blessings he has found in the Saviour to the other railroad officials, showing how he who would properly be the head, must *actually* be "the servant of all" for Jesus' sake.

The old Chinese doctor, who practises medicine according to the ancient methods of the Middle Kingdom, was one party to the fight previously mentioned in the Tsu preaching-place, and after struggling with himself for two years, he came to the preaching-place at last and made confession of his sin, at which time he was admitted to the Holy Com-

munion. And then, last of all, but by no means least of all, we have the little gathering of the children. How pathetic their case is, when you really know it! Many of them come from homes where ignorance and superstition reign. Each Sunday they get little seed-germs of truth which they tell their parents or act out in their lives, and so those hard, bigoted hearts are softened, and, led by these little children, many are brought at last to know the truth. In the time that Mr. Nagata has been in Tsu this Sunday-school has sprung into being, and now as many as thirty children gather on each Sunday afternoon, from one to two o'clock, to learn about Jesus and to sing His praises. A woman's branch of the Auxiliary has also been formed, and is diligently working for the cause.

If your readers will well examine the faces in the several groups it will be seen that all of these persons are spiritually fed, and the Bible under Mr. Nagata's arm will show the source. But even the Spirit-filled Book would be of little avail, unless there were a Spirit-filled worker to interpret its meaning, and in no other way can we account for the life and character of Mr. Nagata Yasujiro, catechist in charge of the work at Tsu.



THE Bishop of London, speaking the other day at a C. M. S. meeting, paid his respects to the people who plead "So much to be done at home" as a justification for withholding support from foreign missions. "I will not allow," he declared, "my dear and aristocratic quarters of Bethal Green and White Chapel to be used by people who do not believe in foreign missions as stalking horses to draw people off the mission field, because I am certain that unless the Church keeps its missionary spirit we shall never convert our unconverted quarters at home."



# The Missionary Council

Philadelphia, October 21st to 23d, 1902

## The Provisional Programme

### October 21st, 1902

11 A.M. Opening Service and Sermon. Preacher: The RIGHT REV. T. F. GAILOR, D.D., Bishop of Tennessee.

Followed by the Celebration of the Holy Communion.

2:30 P.M. Business Session.

Address of Welcome. The RIGHT REV. ALEXANDER MACKAY-SMITH, D.D., Bishop-Coadjutor of Pennsylvania.

Presentation of the Report of the Board of Managers by the Chairman of the Board.

Presentation of the Reports of Auxiliary Societies.

3 P.M. Conference Session. Chairman: THE RIGHT REV. D. S. TUTTLE, D.D., Bishop of Missouri.

Subject: "The Progress of the Mission."

1. "In China, Japan, Africa, Porto Rico and the Philippines." By the REV. ARTHUR S. LLOYD, D.D., General Secretary of the Domestic and Foreign Missionary Society.

2. "In Brazil and Cuba." By the REV. W. D. POWERS, General Secretary of the American Church Missionary Society.

3. "In the United States." Mr. JOHN W. WOOD, Cor-

responding Secretary of the Domestic and Foreign Missionary Society.

Discussion by the Delegates.

5 P.M. Adjournment.

8 P.M. Public Meeting. Chairman:

MR. GEORGE C. THOMAS.

Subject: "What Business Has a Business Man with Missions?"

*Speakers:*

HON. STEWART L. WOODFORD, sometime United States Minister to Spain.

MR. R. FULTON CUTTING, St. George's Church, New York.

### October 22d

9:30 A.M. Morning Prayer.

10:00 A.M. Business Session. Motions and Resolutions.

10:30 A.M. Conference Session. Chairman: The RIGHT REV. T. N. MORRISON, D.D., Bishop of Iowa.

Subject: "Is a Change in the Missionary Canon Desirable?"

*Speakers:*

The RIGHT REV. H. Y. SATTERLEE, D.D., Bishop of Washington.

The RIGHT REV. L. R. BREWER, D.D., Bishop of Montana.

Discussion by the Delegates.

12:30 P.M. Recess,

2:30 P.M. Business Session. Motions and Resolutions.

3 P.M. Conference Session. Chairman: The RIGHT REV. J. M. FRANCIS, D.D., Bishop of Indiana.

Subject: "The Church's Need for Laborers in its Mission Fields—How Is It to be Met?"

*Speakers:*

The RIGHT REV. CAMERON MANN, D.D., Bishop of North Dakota.

The REV. J. C. ROPER, D.D., General Theological Seminary.

The REV. L. B. RIDGELY, Wuchang, China.

Discussion by the Delegates.

5 P.M. Adjournment.

8 to 10 P.M. Reception to the Council by the Philadelphia Church Club.

**October 23d**

9:30 A.M. Morning Prayer.

10:00 A.M. Business Session.

10:30 A.M. Conference Session. Chairman: The RIGHT REV. ETHELBERT TALBOT, D.D., Bishop of Central Pennsylvania.

Subject: "Ways and Means."

1. "The Place of Money in the Missionary Campaign." The RIGHT REV. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts.

2. "The Apportionment Plan and How to Make it Effective."

(a) "In the Diocese." The RIGHT REV. S. C. EDSALL, D.D., Bishop of Minnesota.

(b) "In the Parish."

The VEN. ALEXANDER MANN, D.D., Archdeacon of Newark.

Discussion by the Delegates.

12:30 P.M. Recess.

2:30 P.M. Business Session. Motions and Resolutions.

3 P.M. Conference Session. Chairman: The RIGHT REV. C. K. NELSON, D.D., Bishop of Georgia.

Subject: "What Does the Church Owe to the Missionaries?"

*Speakers:*

The REV. D. H. GREER, D.D.

MR. FRANCIS J. MCMASTER.

8 P.M. Final Meeting. The RIGHT REV. D. S. TUTTLE, D.D., Bishop of Missouri, presiding.

Subject: "The Present Challenge to the Church to Extend its Missionary Operations both at Home and Abroad."

(a) "As Shown by the Abundant Opportunity." The RIGHT REV. WM. CROSWELL DOANE, D.D., Bishop of Albany.

(b) "As Shown by the Abundant Resources of Christian People." The RIGHT REV. THOMAS U. DUDLEY, D.D., Bishop of Kentucky.

(c) "As Shown by the Results of Missions During the Nineteenth Century." The RIGHT REV. SIDNEY C. PARTRIDGE, D.D., Bishop of Kyoto.



## Council Notes

Transportation Committee, Room 7,  
Church House, Philadelphia.

THE Council services and meetings will be held as follows:

The opening service in St. James's Church, Twenty-second and Walnut Streets; the Tuesday evening meeting in Association Hall, Fifteenth and Chestnut Streets; the Thursday evening meeting in the Academy of Music, Broad Street. All business and conference sessions in Association Hall, Fifteenth and Chestnut Streets.

THE Wednesday evening reception will be held in the Academy of Fine Arts, Broad Street below Arch.

COPIES of the programme in pamphlet form may be obtained from THE CORRESPONDING SECRETARY, 281 Fourth Avenue, New York.

As usual, the Sunday preceding the Council, October 19th, will be regarded as a missionary Sunday, and special sermons will be preached in Philadelphia parishes by a number of visiting bishops and other clergymen.

OCTOBER 19th, being the Twenty-first Sunday after Trinity, is also the Day of Intercession for Sunday-schools. The Sunday-school Institute of the Diocese of Pennsylvania proposes to observe the day in connection with preparation for the Missionary Council. In the afternoon there will be six large mass meetings for Sunday-school scholars to be addressed by missionary bishops, and others. On Monday there will be a meeting especially for officers and teachers.

THE railroads have made a special rate of one fare and one-third, on the certificate plan, for the round trip, for all persons attending the Council, whether delegates or not. Full instructions on this point can be obtained from the Rev. Henry Anstice, D.D., Chairman of the

SPECIAL rates have been obtained from Philadelphia hotels and boarding-houses. All who desire aid in securing accommodations are asked to communicate with the Secretary of the Philadelphia Committee, Mr. Ewing L. Miller, Church House, Twelfth and Walnut Streets, Philadelphia. They should indicate about what rate they wish to pay.

ATTENDANCE upon the Council is not restricted to delegates elected by the General Convention or by the diocesan conventions. Everyone is invited to share the inspiration of the occasion. The Missionary Council is only incidentally a legislative body. Its chief purpose is to stimulate, educate and organize missionary zeal.

IN order that all the latest information may be promptly sent to intending delegates, those who expect to attend the Council are asked to send their names and addresses to Mr. John W. Wood, Corresponding Secretary, 281 Fourth Avenue, New York, as well as to the Secretary of the Philadelphia Committee.

At the last Missionary Council, held in Louisville, in October, 1900, only 133 of the nearly 400 elected members were present. There were 33 bishops, 77 other clergymen and 23 laymen. It is to be hoped that at least 300 delegates may respond to their names at Philadelphia.

PLANS for the meeting of the Woman's Auxiliary in connection with the Missionary Council have not yet been fully decided, but announcement will be made concerning them in the near future.

A MEETING of the House of Bishops is to be held in Philadelphia, October 24th. A large attendance of bishops is therefore assured for the Council.



THE REV. ALFRED A. GILMAN,  
*China: Hankow*



THE REV. JOHN W. NICHOLS,  
*China: Shanghai*



THE REV. ROBERT C. WILSON,  
*China: Shanghai*

## Some of the New Missionaries for China, Japan, the Philippines and Alaska

MR. ROBERT CHILD WILSON, who goes to China, was born twenty-seven years ago in the little Green Mountain town of Bethel, Vt. His father was a successful lawyer, but his death several years ago made it necessary for his son to provide his own collegiate education. After earning the money, he entered the University of Vermont, where he took a high stand in his class and served on the editorial staff of the college paper. From the University he went to the General Theological Seminary, New York, was graduated with the class of 1901, and was ordained deacon last May in his home parish, by Bishop Hall. "His friends," writes one of them, "believe that he possesses in a marked degree the patience, prudence and good sense, combined with practical knowledge and experience, which will make his services peculiarly useful in his new field of labor." Mr. Wilson will be associated with the Rev. G. F. Mosher in the work at the new station at Wusih.

curs to me that he is the first young man born in the State who has entered the ministry of the Church." If this be true, Mr. Gilman's offer and acceptance of the Church's work in China gains new interest and significance. Graduated from the Public School in North Platte, he entered the State University at Lincoln, and went to the Philadelphia Divinity-school for his theological course, graduating in the class of 1901. While in the seminary, Mr. Gilman was closely identified with the work of the Church Students' Missionary Association, and through it was led to offer for the mission field. He felt, however, that he owed it to Bishop Graves and the District of Laramie to spend his diaconate at home. He was accordingly placed in charge of the Snake River Valley mission, in southern Wyoming. An account of Mr. Gilman's interesting work there appeared in the March number of THE SPIRIT OF MISSIONS. Those who know Mr. Gilman, and the determined spirit with which he enters upon any course of action, believe that he will consider no obstacle too formidable, no hardship too great, and no discomfort of any consequence in the performance of his duty. He is to be stationed at Hankow with Bishop Ingle,

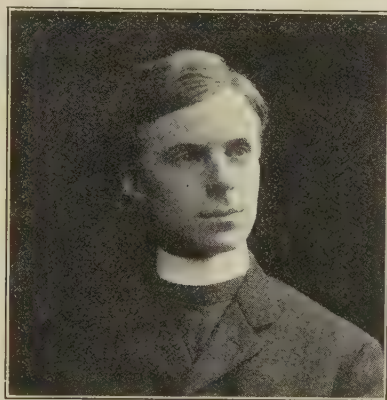
¶  
"LOOKING back over twenty-eight years," says one of the friends of the Rev. Alfred A. Gilman, in his native town of North Platte, Neb., "it oc-



THE REV. JOHN WILLIAM NICHOLS is a namesake of the late Bishop of Connecticut, and eldest son of the Bishop of California. Mr. Nichols's early education was received in Hartford and Philadelphia, where his father was rector of important parishes. On the removal of the family to California, he entered St. Matthew's Military School, at San Mateo. Five years later he entered Trinity College, Hartford, where he was graduated in 1899, returning to California for his course at the Divinity-school of the Pacific. He was ordained

deacon in 1901, and for a year has served as assistant to the rector of Grace Church, San Francisco. While at Trinity College, Mr. Nichols was president of the missionary society and one of the leaders in the work of the Church Students' Missionary Association. It was largely through this that he was led to

offer for foreign service. One of his friends thinks that the most striking traits of his character are "his directness and his sincerity. He has a way of reaching the point and driving hard blows, and possesses great possibilities for future development." While at St. Matthew's and at Trinity, he was one of the best foot-ball players in the institutions. "His excellent work, combined with fine appreciation of the value of fair play, won him the regard and confidence of his fellows." Mr. Nichols goes to Soochow, where he will be associated with the Rev. B. L. Ancell, who has recently been detailed by Bishop Graves to open a new station in this important city.



THE REV. FLEMING JAMES, PH.D.,  
*China: Shanghai*

TWENTY-FIVE years ago the Rev. Fleming James was born in Gambier, O., where his distinguished father, the late Rev. Dr. James, was professor in Bexley Hall. In 1889, when his father accepted the Chair of Pastoral Theology in the Philadelphia Divinity-school, Mr. James entered the Episcopal Academy, where he prepared for the University of Pennsylvania, taking his degree of A.B. in 1895. He spent four additional years in post-graduate work, making a specialty of Greek and Latin, and earned the degree of Ph.D. in 1899. He then entered

the Philadelphia Divinity-school and was graduated in the class of 1901. Like Mr. Gilman, he was an active member of the C. S. M. A. and, as a result, early decided to offer for the foreign mission field. He has held to this determination, in spite of urgent requests from parishes in this country to stay at home. He was

ordained to the diaconate on Trinity Sunday, 1901, and began his ministerial work at St. Andrew's Church, Philadelphia, as assistant to Dr. Paddock. Since the resignation of the latter, in November, 1901, Mr. James has had charge of the parish. He goes to Shanghai to become the pastor of the foreign congregation at the Church of Our Saviour. Although comparatively few people at home may realize the fact, work among the foreign residents in a city like Shanghai has a direct and influential bearing upon missionary work among Chinese.

MISS WILLIETTE W. EASTHAM was born in the historic Shenandoah Valley, Virginia. After prepara-



MRS. L. P. FREDERICKS,  
*China: Shanghai*



MISS HARRIET B. OSGOOD,  
*The Philippines*



MISS WILLIETTE W. EASTHAM,  
*China: Shanghai*

tory study in Baltimore and Philadelphia schools, she entered Bryn Mawr College, and on graduating, taught for two years in Staunton, Va., with the idea of preparing herself for efficient service in China, as soon as she was old enough to be accepted. From Staunton she returned to Philadelphia in the autumn of 1901 for a year's course in the Church Training and Deaconess House, as a special preparation for her work in the mission field. During her student days at Bryn Mawr, as well as while a teacher in Virginia, she was a leader in developing missionary interest and spirit, and was largely instrumental in organizing mission study classes. Miss Eastham goes to Shanghai, where she will work among women and girls.

**M**R. LILLIAN PROEBSTEL Fredericks has already had experience in the Alaska Mission, having served for two years as a teacher at Anvik. Retiring from the mission after the sad death of her husband, whom she had married in the field, Mrs. Fredericks determined to offer for work abroad. With a view to fitting herself more thoroughly for leading Chinese women to an acceptance of the Christian faith, she took a course at the Church Training and Deaconess House, in Philadelphia. Mrs. Fredericks has been for twenty years a member of the Church of the Redeemer, Pendleton, Ore., and

though reared in a section of the country where until recently the Church was new and but little known, she early caught the true missionary spirit. Like Miss Eastham, she will work among Chinese women, under Bishop Graves's direction.

**B**ORN in Brooklyn twenty-five years ago, the Rev. William James Cuthbert received his early education in the public schools of New York and under private teachers. He entered business life, but after two years became convinced of his call to the ministry. He gave up his position and went West, where, after a year's experience as a layman in parish work, he began his divinity course at Nashotah House, graduating with the class of 1902. One of his friends says of him: "Mr. Cuthbert has many points which especially fit him for foreign missionary work. He unites with his strong Churchmanship a knowledge of men and a varied experience which will enable him to teach the faith with no uncertain voice, at the same time devoid of that rigidity and inflexibility which antagonizes and repels. His sympathy for men, enabling him to take into account their limitations, prejudices, and sins, will be one of the most potent factors in his life's work. One of Mr. Cuthbert's most valuable gifts is his ability to make friends. In the seminary he held the esteem of all his fellow-students." Mr. Cuthbert goes to the Tokyo Mission.

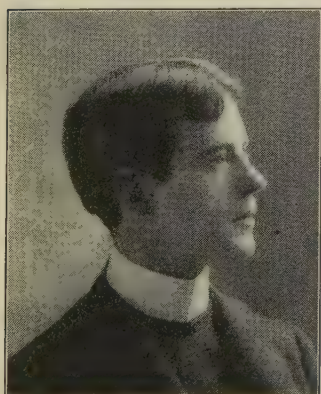


MISS L. H. BOYD, who goes to Japan, is another young Virginia woman. Her preparation for the mission field was made at the Philadelphia Deaconess School, where, as a student and a practical worker, she made a good record. She was particularly successful during her residence at St. Martha's Post-Graduate Settlement House and in her leadership of a large Bible-class of negroes. Miss Boyd will at present be stationed at Tokyo, but will probably eventually be sent to one of the interior stations for work among Japanese women.

THE REV. IRVING SPENCER expected to become a lawyer, and entered an office at sixteen, but soon after determined to study for the ministry. At twenty-two he entered the Episcopal Theological School at Cambridge and three years later was graduated with the degree of B.D. His first charge was Emmanuel Church, Wakefield, Mass. Upon his ordination to the priesthood he accepted a call to St. John's Mission Chapel, Chicago, where he remained for nearly four years. During this time the mission grew rapidly, the Sunday-school increasing from a handful to over 500 children, while many strong guilds were started and are still flourishing. In 1895 he returned East, as curate of the Church of the Holy Cross, New York, remaining there until illness compelled him to take

a rest. Since then he has served as curate of Christ Church, Tarrytown, of which his father has been rector for many years, and for two periods as curate of St. Andrew's Church, Stamford, Conn., which he now leaves to work under Bishop Brent. "To find a truer man and one more ready to give himself and his energies to the work of the Church, would be," says one who knows him well, "a difficult task."

MISS HARRIET B. OSGOOD, who goes to the Philippines as the first kindergartener in the mission is a communicant of Calvary Church, Pittsburgh. After graduating from the Kindergarten Training School at her home in Columbus, O., her enthusiasm for her profession led her, in 1896, to accept an offer to inaugurate kindergarten methods in Kingsley House Settlement, Pittsburgh. Here her energy, tact and devotion made her eminently successful in bettering the condition of the children of one of Pittsburgh's slum districts. Three years ago she accepted a position as kindergartener in the public school system in Pittsburgh. Though absorbed in the duties of teaching, she was always ready to give her aid in parish work. When Bishop Brent visited Calvary Church last spring and asked for helpers, as well as money for his work, Miss Osgood promptly offered to devote her special talents to the service of the Church in



THE REV. IRVING SPENCER,  
*The Philippines*



THE REV. THOMAS JENKINS,  
*Alaska*



THE REV. W. J. CUTHBERT,  
*Japan: Tokyo*

the new mission field. "One trait which endears her to those who know her best," says one of the Pittsburgh clergy, "is her absolute loyalty as a friend, and perhaps her most striking characteristic is her simple and unaffected religious earnestness."

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**MISS MARGARET PAYSON** Waterman, who also goes to the Philippines, was born in the village of Gorham, Me., near Portland. The first few years of her life after leaving college were varied by intervals of travel both in this country and in Europe. In 1890 she spent some months as one of the residents of the College Settlement in Rivington Street, New York, and gained experience that was valuable to her when later she determined to devote herself to the work of parish visitor at the Church of the Ascension. At this time she may be said to have had a "settlement" quite her own, her home life being most generously shared with those about her. So absolutely was she connected with the interests of the neighborhood that its attitude toward her cannot be better expressed than in the words of one of the children, a little girl of six, who, when the family of which she was the youngest member were in sore need and perplexity and every one saying, "What shall we do!" solved the problem by suggesting cheerfully and confidently, "There's Miss Waterman." This confidence was universal. It might be a business trouble, a domestic grievance, a person lying ill of a contagious disease and no one daring to come near; it might be a birth, a death, a gown desired for a special occasion, a secret too sorrowful to tell and yet too sorrowful to keep, whatever the need, there was always in the hearts of the people of the neighborhood the surety of relief, implied by the words, "There's Miss Waterman." In 1897 she spent a winter in London, studying philanthropic methods and institutions. A brief term of service with the New York Charity Organization Society was ended by an invitation to become a resident of Denison House, Boston. Here she spent a year and a half before accepting the posi-

tion of parish worker at St. Stephen's Church, under the late Rev. H. M. Torbert and the Rev. C. H. Brent, now Bishop of the Philippines. "Added to her remarkable capacity for understanding human needs and her sharing of human joys and sorrows, Miss Waterman also possesses a keen sense of humor, and, added to this happy gift, the power of knowing how to make the best of things, and of keeping herself surrounded with an atmosphere of cheer, courage and pleasant anticipation." She will have charge of the Church Settlement House in Manila.

## Home Work for Foreign Missions

By GEORGE A. KING

**W**HAT we want in "Home Work for Foreign Missions" is knowledge; knowledge of the unity of the work, of the equal share of him who remaineth by the stuff; knowledge of the universality of the work both as to opportunity and as to obligation; knowledge of its urgency in a dying world.

Knowledge acquired by systematic study; knowledge applied and appropriated by persistent publication; knowledge which will furnish facts with which to fight fallacies.

Knowledge which will find its outcome in prayer issuing from care; in pains taken and mixed with brains; in peace collected and expended with sense.

But as love is greater than knowledge, so is motive more essential than method. His work for us, consciously accepted, thankfully appropriated, is the sole motive of our work for Him: love of Him the sole source of love for His world; and His work in us, allowed moment by moment to have free course, is the only thing that will make our energies effective.



# The Meeting of the Board of Managers

September 16th, 1902

THE Board of Managers met in the Church Missions House Tuesday, September 16th. The following elected members were present: The Bishops of New Jersey, West Virginia, Pittsburgh, Nebraska, Central Pennsylvania and Connecticut and the Bishop-Coadjutor of Rhode Island; the Rev. Drs. Smith, Applegate, Greer, Anstice, Perry, Nelson, Fiske and Lines, and Messrs. Low, Mills, Chauncey, Ryerson, Thomas, Goodwin and Capt. Mahan, and Messrs. Butler, King, Morris and Pell-Clarke. The Bishops of Mississippi and Asheville, *ex-officio* members, were also present. In the absence of the President and Vice-President the Bishop of New Jersey was called to the Chair.

By invitation the Rev. Mr. Tucker, Organizing Secretary of the Domestic and Foreign Missionary Society of the Church in Canada, occupied a seat at the right of the Chair.

Announcement being formally made of the death of the Very Rev. Dr. E. A. Hoffman, by the Chairman, prayer was offered.

Referring to the business of the year which ended August 31st, the Treasurer reported an increase in the contributions as compared with the previous year, of \$111,196.94, of which \$88,663.89 is the gain under the Apportionment, from parish contributions as such and from individual offerings. The increase in the Sunday-school Auxiliary offerings during the year was \$7,489.19; in the amount received from the Woman's Auxiliary \$7,893.29, and in miscellaneous items \$7,150.57. Nevertheless the receipts fell short of the total Apportionment \$181,000. There is a gain of 1,385 contributing parishes and missions, making the number this year 3,564. Every diocese and missionary district shows an increase in the number of parishes contributing, with four exceptions. There is also an increase of 323 in the number of

Sunday-schools contributing, making the number 3,790. The total receipts of the Society from all sources during the year were \$1,119,258, of which \$620,061 could be applied on the appropriations, leaving a deficit of \$120,000. This, however, is supplied for the time being from reserve deposits set aside a number of years ago to meet the payments during the early months of the year when receipts are small, so that while there is the above very large deficiency in the receipts for the year just closed, it may be said that the Society is not in debt, for the amount of these reserve deposits is over \$121,000. The Treasurer stated that all these figures were tentative, as the books were not yet closed; he having deemed it wise to keep them open up to this time in response to numerous requests, since many parishes would otherwise have been deprived of having their offerings appear in the records of the fiscal year. He further stated in connection with the deficiency that it must be remembered that in making the appropriations for the past year the Board had undertaken a very large venture of faith; the total obligations assumed having amounted to \$750,000, while the total offerings, and interest on the invested funds the previous year, had amounted to but \$450,000, leaving at that time \$300,000 to be secured over and above the measure of the previous year's contributions. The Treasurer reported that the following dioceses and missionary districts have made up the full amount asked of them, and in some cases largely exceeded it:—Pennsylvania, North Carolina, Rhode Island, Washington, Springfield, Maine, Michigan City, and New Hampshire, Arizona, Asheville, Boisé, Duluth, Montana, New Mexico, North Dakota, Southern Florida and Alaska. The Diocese of East Carolina is within \$52 of its amount and Western Texas within \$45. With one exception, every diocese and every mis-

sionary district shows a decided gain in the total contributions from parishes and individuals over those of last year. When, however, it is stated that a parishioner of that diocese who has for some years past contributed \$2,000 but this year only \$800, showing a falling off of \$1,200, the fact remains that the diocese as a whole has made a substantial advance.

The Board was informed by the Presiding Bishop that Bishop Whitaker's term as the Bishop-in-charge of the Missions of the Church in Cuba expired on June 24th when a bishop was consecrated for Porto Rico and that he, the Presiding Bishop, had appointed in his room the Right Rev. Dr. James H. Van Buren to succeed to the temporary charge. Bishop Van Buren is now on a visitation in that island, having sailed from New York September 6th.

Communications were received from twenty-five domestic bishops having missionary work under their jurisdiction with regard to appointments, stations and stipends, closing the business for the past year, and with reference to the new fiscal year, and in those cases where required, formal approval was expressed. Under the Woman's Auxiliary United Offering of 1898, to supply vacancies, at the request of the Bishop of Asheville, Miss Eva F. Dixon was appointed missionary teacher at Morganton, N. C., and Miss Laura L. Rose, upon the request of the Bishop of Tennessee, was appointed superintendent and principal of St. Mary's Industrial School, Nashville.

Letters received from Bishop Rowe showed that he was on a visitation of the Yukon District, expecting to arrive in Sitka before the winter set in. Dr. John B. Driggs, the Church's missionary north of the Arctic Circle, has recently been heard from. He had kept well during the winter and wrote that his missionary work was progressing nicely.

The Rev. Mr. Hammarskold, general missionary, has under the direction of several of the Bishops and the Board of Managers been visiting the Swedish

missions in the Northwest and makes a most encouraging report. He asked that the general missionary might have the endorsement and co-operation of the Board of Managers in his attempt to aid the bishop in raising money toward the building fund of two churches, greatly needed in the Missionary District of Duluth for Swedish congregations, for one of which, in the city of Duluth, \$1,200 is required. The Board cordially commended the work of the Rev. Mr. Hammarskold and endorsed his efforts to aid the Bishop of Duluth in the endeavor to secure funds for building a church for Swedes in Duluth.

The arrival out of the Bishop of Honolulu was announced. An appropriation was made for a teacher to relieve the Rev. Mr. Tet of school duty in the town of Hilo, so that he could give his entire time to evangelistic work.

Letters were submitted from all the foreign bishops and from many of the missionaries abroad. The Board was exceedingly pleased to learn that under the Apportionment Plan \$313.19 had been contributed from the Missionary District of Cape Palmas, including among other notable offerings \$40 from Trinity Church, Monrovia, where the people are themselves re-constructing their stone church edifice, which is a memorial of Bishop Auer. The congregation of St. Mark's, Harper, are enlarging their church by erecting galleries. A new altar which is to be sent from this country has been given by the Rev. G. W. Gibson, Jr., the rector and missionary, who would be glad of the gift of an altar cross, as a memorial or otherwise. In addition to the coffee farm at Cuttington the principal has introduced the cultivation of cotton; the work being performed by the pupils of the Hoffman Institute and the High School.

Bishop Holly, in a number of letters, has written at length about the political disturbances in the Republic of Haiti. It was reported that Bishop Schereschewsky has completed his work on the Old Testament in Wen-li (the classical language of China) which has been



published by the American Bible Society, and that the New Testament is printed as far as St. Paul's Epistle to Titus. The Bishop of Tokyo sends forward with his endorsement an appeal from Dr. Teusler for \$12,000 to enlarge St. Luke's Hospital, Tokyo, which is doing a great work and has been a great success since the doctor took hold of it. The bishop says that the enlargement for which the money is asked is absolutely necessary if the hospital is expected to care for the many who seek its ministrations. Three eminent physicians are consulting physicians and surgeons of the hospital and are desirous of sending their patients there. This they cannot do unless provision is made for it. St.

Luke's is the only hospital in Japan where there are proper surgical facilities for treatment and nursing of foreigners. The Bishop of Kyoto, on the 14th of May, in Christ Church, Nara, advanced the Rev. Dr. Irvin H. Correll to the priesthood.

The Special Committee on the Apportionment for the fiscal year 1902-3 reported that they had met and after a very full consideration of the whole subject, acting for the Board, they had adopted the following resolution:

*"Resolved:* That the sum of \$600,000 be apportioned upon the various dioceses and missionary districts, to be contributed by parish offerings and individual gifts."

## Announcements

### Concerning the Missionaries

#### Alaska

THE REV. CHARLES E. RICE sailed from Seattle *en route* to Circle City, by the steamer *Farallon*, August 20th.

THE REV. THOMAS JENKINS and wife sailed from Seattle by the Steamer *Dirrigo*, August 25th, and reached Ketchikan on the 29th of the same month.

MR. A. A. SELDEN and wife, who have retired from the Mission, left Tanana August 13th, and *via* St. Michael and San Francisco, arrived at Omaha September 13th.

MRS. JULES L. PREVOST and Miss Harriet S. Mason, who sailed from Seattle on July 8th, reached Tanana August 2d.

MR. GEORGE W. CHILSON, the Bishop of Alaska's companion and helper, who left Detroit August 15th, arrived at Sitka on the 29th of that month. Information received September 30th.

#### Porto Rico

AT the meeting of the Board of Managers, held on September 16th, the resigna-

tion of the Rev. E. Sterling Gunn was accepted, to take effect October 1st.

AT the same meeting Bishop Van Buren's appointment of the Rev. Frederick F. Flewelling, of Providence, R. I., as missionary at San Juan, was formally approved.

THE REV. ALLEN K. SMITH and wife, returning home after several months' temporary duty in Porto Rico, sailed from San Juan by the steamer *Philadelphia* on September 24th, and reaching New York on the 29th proceeded to their home in St. Louis.

MISS FRANCES CUDDY, who has been in the States on summer vacation, sailed for San Juan by the steamer *Coamo* on September 27th.

#### Honolulu

AT the September meeting the Board approved the appointment by the Bishop of Honolulu of Mrs. Louisa F. Folsom and Miss Evelyn Wile as missionary teachers.

### The Philippines

THE REV. IRVING SPENCER and wife, *en route* to Manila, sailed from New York by the steamer *Sicilia* for Naples on the 30th of September, expecting to proceed immediately *via* the Suez Canal.

MISS HARRIET B. OSGOOD left Columbus, Ohio, on September 12th and Miss Margaret P. Waterman left Gorham, Maine, September 9th. Meeting in San Francisco, they sailed for Manila by direct steamer, the *China*, on September 19th.

### Cape Palmas

THE RIGHT REV. DR. FERGUSON has appointed as assistant teachers in the schools at Cape Mount, Mr. Louis C. Shannon and Miss Bella Wethers, both of whom were advanced pupils, and the latter had had extra training in the Annie Walsh Memorial School at Sierra Leone.

### Shanghai

THE REV. FLEMING JAMES left Philadelphia August 30th and the Rev. John W. Nichols left San Francisco September 3d and sailed from Vancouver by the *Empress of China* on September 8th.

### Hankow

THE REV. S. H. LITTELL, on summer vacation, sailed from Shanghai June 28th by the steamer *Empress of India* and, after making a visit at Jefferson, N. H., sailed from Vancouver by the steamer *Empress of China* on September 8th, and the Rev. Alfred A. Gilman left North Platte, Neb., September 3d and sailed by the same steamer.

MRS. ROBERT BORLAND, who had been in California on sick leave, having recovered, returned to China by the same steamer.

MR. and MRS. WILLIAM MCCARTHY and two children were to sail from England on September 5th for China, *via* the Suez Canal. Mr. McCarthy on rejoining the force will enter upon a regular

missionary appointment, he having heretofore been employed in the field.

### Tokyo

INFORMATION has been received by the bishop's annual report that on May 25th, in Holy Trinity Cathedral, Tokyo, Bishop McKim ordained to the Diaconate Mr. William Smart, Mr. Stephen H. Cartwright and Mr. K. Suto.

### Kyoto

MR. JOHN REIFSNIDER, who sailed from San Francisco July 8th, has arrived at Kyoto; date not given.

## Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, at present in the East, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name:

Africa:	Miss Higgins, 6021 Woodlawn Avenue, Chicago, Ill.
Alaska:	Miss Deane, of Circle City, 1215 Bloomfield Street, Hoboken, N. J.
China:	Rev. Laurence B. Ridgely, of Wuchang, 3300 Arch Street, Philadelphia, Pa.
Japan:	Miss Aldrich, of Tokyo, 629 Belmont Street, Manchester, N. H.
Work Among the Negroes:	Archdeacon Joyner, of South Carolina. Address 2201 St. James' Place, Philadelphia, after October 21st.
Work Among the Southern Mountaineers:	Rev. W. G. McCready, of Lexington, Ky.



# The Apportionment for 1902-1903

TO THE BISHOPS AND OTHER CLERGY.

BRETHREN :

In setting forth the enclosed Table of Apportionment for the current year, as ordered by the Board of Missions, the Board of Managers desires to assure the Church that it has been guided only by what its experience and knowledge of conditions convince it to be the wisest course to be pursued. Submitting the result of its work to those concerned, it is right to state that while the Board realizes that no man nor men can suggest an apportionment to which objection cannot be made, at the same time the history of the Society is enough to show that the best results can be obtained only when all concerned unite to carry out the plans proposed by those to whom the direction of the enterprise has been entrusted. For the work's sake, therefore, the Board bespeaks the cordial co-operation of every Diocese and every Parish and Mission in each Diocese.

The work is living, and hence the pledges of the Board are of necessity somewhat increased. The amount apportioned to the Dioceses is \$600,000 (including \$45,000 for the American Church Missionary Society), averaging about 81 cents per communicant, so that if every individual gives "as God has prospered him" there will be no burden imposed upon anyone.

After consideration of all the factors involved, it was agreed that the basis presenting fewest objections is the gross amount of the offerings as showed in the annual reports of the Dioceses. Four per cent. of this must be paid into this treasury for the Board's use if its pledges are to be met. But a level percentage works manifest hardship. The Board has therefore taken the liberty of classifying the Dioceses according to the financial strength shown by the amount of their gifts, thus increasing the proportion asked from some and diminishing it for others. This has been done with less hesitation as the past shows that the stronger Dioceses are willing to relieve those that are weaker by increasing their own gifts for this department of the Church's aggressive work.

The Board has felt constrained to again recommend that the offerings of the Woman's Auxiliary and of the Sunday-schools be kept apart. Their past efficiency leads the Board to confidently expect from these sources \$100,000 and \$115,000, respectively, thus making it possible to ask a smaller amount from the congregations and individual subscribers than would otherwise be necessary.

The Church is reminded that the Board's prime object in recommending this apportionment was not, and is not now, "to get money for missions," but taking for granted that the whole Church desires to have part in supporting the work, which all love and which, because it cannot maintain itself, all must unite to support; and knowing how many demands are made on the people; the Board desires to so distribute the amount needed for this particular work as to prevent it from being felt. Except in a few Dioceses, willing to bear it, the amount now asked for is considerably less than one dollar from each communicant; and even this will be reduced by the offerings of the large number of baptized persons not communicants who are always ready to help forward the work that will bless mankind.

The cordial co-operation of most of the Bishops and many of the clergy during the past year has made possible the very marked improvement in the

condition of things. But if the purpose the Board has in view is to be accomplished, it must have in addition the co-operation of all the others. The amount suggested for any Diocese cannot be equitably distributed among the Parishes except by those who know the local conditions; nor will the amount assigned to any congregation be offered by the people unless they are instructed and encouraged by those to whom has been committed the cure of souls. And the policy of the Board will not be perfectly carried out until the offering made to support the work intrusted to it represents every soul in the Church. This, of course, means labor and patience on the part of the clergy. It means cordial and steady help given them by those in the congregation who realize the importance of the matter in hand. But the Board is persuaded that it means also such an enlarged intelligence and increased enthusiasm as will result in improved conditions not only in the Missions, but in the Church at home also.

The Board is prepared to do what it may to lighten the work of any who will ask for its aid. Literature giving information about the work; envelopes and pledge cards; folders for securing subscribers; mite-boxes for families or individuals; anything the Board can do will be gladly done to help the business forward. It believes that wherever there has been a Parish that has failed to help in this work, this has been due to some misunderstanding. It therefore urges all who desire further information to correspond with the Office at 281 Fourth Avenue, New York, confident that any real difficulty can be removed and any reasonable objection met.

Depending on the cordial co-operation of the whole Church to make efficient the work it entrusts to its agent, the Board of Managers, we remain,

Faithfully yours,

WILLIAM CROSWELL DOANE, }  
ARTHUR SELDEN LLOYD, } *For the Board.*  
GEORGE C. THOMAS, }

APPORTIONMENT OF AMOUNTS TO BE RAISED IN THE DIOCESES AND MISSIONARY DISTRICTS FOR DOMESTIC AND FOREIGN MISSIONS, FOR THE FISCAL YEAR, SEPTEMBER 1ST, 1902, TO AUGUST 31ST, 1903.

DIOCESE.	Total Contributions. From Diocesan Journals.	Apportionment.	Communicants.	Average per Communi- cant.
Alabama.....	\$ 88,491 76	\$ 2,450	7,478	.32
Albany.....	384,680 67	15,400	22,933	.67
Arkansas.....	47,586 46	1,075	3,077	.34
California.....	184,474 24	6,000	9,638	.62
Central New York.....	250,599 27	10,000	19,440	.51
Central Pennsylvania.....	311,848 11	12,500	18,323	.68
Chicago.....	566,398 53	25,000	23,447	1.09
Colorado.....	100,411 77	3,300	5,151	.63
Connecticut.....	606,310 77	27,300	32,799	.83
Dallas.....	41,644 61	950	3,336	.28
Delaware.....	69,097 17	1,900	3,440	.55
East Carolina.....	37,334 84	850	4,119	.20
Easton.....	39,661 90	900	3,709	.24
Florida.....	49,167 13	1,125	3,242	.34
Fond du Lac.....	57,126 74	1,575	3,016	.34
Georgia.....	136,435 29	4,500	8,182	.55



# The Apportionment for 1902-1903

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DIOCESE.	Total Contributions. From Diocesan Journals.	Apportionment.	Communicants.	Average per Communi- cant.
Indianapolis.....	68,347 55	1,900	4,131	.46
Iowa.....	109,921 45	3,600	7,850	.45
Kansas and Salina.....	49,650 88	1,700	5,021	.34
Kentucky.....	95,346 52	2,625	4,670	.56
Lexington.....	41,179 27	925	2,673	.34
Long Island.....	775,479 43	34,900	32,925	1.06
Los Angeles.....	76,469 10	2,125	4,577	.46
Louisiana.....	98,286 40	2,700	7,837	.34
Maine.....	97,070 72	2,675	4,395	.60
Marquette.....	30,694 39	700	2,404	.28
Maryland.....	331,279 53	13,300	22,977	.58
Massachusetts.....	789,294 84	35,500	33,460	1.06
Michigan.....	173,644 49	5,700	15,788	.36
Michigan City.....	42,508 11	975	2,138	.44
Milwaukee.....	203,303 70	6,700	10,468	.64
Minnesota.....	189,035 41	6,200	12,877	.48
Mississippi.....	55,018 51	1,250	4,001	.31
Missouri.....	159,893 77	5,200	7,118	.73
Nebraska.....	62,146 58	1,725	4,580	.37
Newark.....	536,488 98	24,100	24,036	1.00
New Hampshire.....	67,028 15	1,850	4,496	.41
New Jersey.....	318,140 71	12,800	18,248	.69
New York.....	2,519,130 57	126,000	75,135	1.67
North Carolina.....	51,036 91	1,150	4,994	.23
Ohio.....	280,540 50	11,300	16,779	.67
Oregon.....	35,800 92	825	2,876	.28
Pennsylvania.....	1,498,191 25	75,000	50,165	1.50
Pittsburgh.....	355,275 43	14,200	15,616	.91
Quincy.....	45,973 36	1,050	2,985	.35
Rhode Island.....	290,284 98	11,600	11,465	1.01
South Carolina.....	86,232 95	2,375	6,270	.37
Southern Ohio.....	185,985 76	6,100	10,381	.58
Southern Virginia.....	175,202 83	5,700	13,508	.42
Springfield.....	44,110 71	1,000	4,188	.23
Tennessee.....	93,410 43	2,575	5,399	.45
Texas.....	65,112 34	1,800	4,635	.38
Vermont.....	87,956 99	2,425	5,006	.48
Virginia.....	193,608 77	6,300	11,029	.57
Washington.....	304,182 42	12,200	16,308	.74
Western Massachusetts.....	174,478 78	5,700	8,458	.67
Western Michigan.....	67,805 90	1,875	5,488	.34
Western New York.....	369,789 87	14,800	22,123	.67
West Missouri.....	76,932 56	2,125	4,906	.43
West Virginia.....	86,373 78	2,375	4,482	.53
Alaska.....	6,393 60	150	394	.37
Arizona.....	9,879 00	225	726	.30
Asheville.....	36,384 54	825	1,957	.42
Boisé.....	12,460 00	300	820	.36
Duluth.....	34,572 55	800	2,750	.29
Laramie.....	27,717 23	625	2,172	.29
Montana.....	64,333 13	1,775	2,650	.66
New Mexico.....	15,404 30	350	1,091	.32
North Dakota.....	19,263 95	450	1,727	.25
Oklahoma and Indian Territory.....	17,346 88	400	1,242	.32
Olympia.....	46,530 08	1,050	3,360	.31
Sacramento.....	52,075 00	1,450	2,500	.57
Salt Lake.....	27,169 66	625	1,630	.38
South Dakota.....	34,623 56	800	5,418	.14
Southern Florida.....	24,718 26	575	3,134	.18
Spokane.....	17,162 81	400	1,620	.24
Western Texas.....	22,380 73	525	2,357	.22
	\$14,897,341 04	\$603,775	747,640	.80

# The Sanctuary of Missions

## Thanksgivings

For the success of the Church's work among the Indians in South Dakota. Page 707.

For the life and work of Bishop Schereschewsky. Page 709.

For the good example of a Japanese catechist. Page 732.

For the increase in gifts for missions. Page 745.

## Intercessions

For the meetings of the Brotherhood of St. Andrew (October 8th to 13th); of the Missionary Council (October 21st to 23d); and of the House of Bishops (October 24th).

For St. Augustine's School, Raleigh; that it may continue its useful work and receive the support it needs. Page 724.

That the men and women needed for Shanghai may speedily volunteer and that the Board may be supplied with the means to send them out. Page 711.

For St. John's College, Shanghai, that the new building may be provided.

For all schools in the mission field, and for all who teach and learn therein.

For an increase of faith, prayer and effort on the part of the Church at home.

## For Mission Schools

**O** THOU true Light, that lightest every man that cometh into the world, do Thou in Thy mercy touch the hearts and lighten the understandings of all who teach and of all who learn in Christian schools (especially ———), that they may readily acknowledge and cheerfully obey all that Thou wouldest have them believe and practise to the benefit of Thy holy Church and their own salvation, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

## For Readiness to 'Do God's Will

**E**TERNAL God, who committest to us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving Thee is always present, enable us to give

ourselves with a ready will to make Thy way known upon earth, Thy saving health among all nations. Teach us, our Father, by Thine infinite love for us and for all men, to love those whom we have not seen, but with whom we may share the good things Thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently that the coming of Thy Kingdom may be hastened, and the pain and sorrow of the world may be relieved. And this we beg for Jesus Christ's sake. *Amen.*

## Prayer the Support of Missions

**"T**HE energy of mission prayer will be blessed again by the strengthening of missionary effort. We all know what is the inspiring, sustaining power of sympathy. We may be alone, cast down by difficulties, sore pressed by temptations, toiling, as it seems, without fruit, but in the midst of all that baffles, wearies, distresses us, we feel, perhaps, that from far off the loving memory of friends follows us: we feel that they silently mingle with our efforts: we feel that there is something of communion which distance cannot hinder; and so we take heart again. It is said that the way-worn laborers of Iona found their burdens grow lighter when they reached the most difficult part of their journey, because the secret prayers of their aged master Columba met them there. I can well believe the story; and such comfort of unspoken sympathy the Church at home can give to the isolated missionary. If when he is saddened by the spectacle of evil which has been accumulated and grown hard through countless generations; if when his words find no entrance because the very power of understanding them is wanting; if when he watches his life ebb and his work remain undone and almost unattempted; he can turn homeward with the certain knowledge that [there] unnumbered fellow-laborers are striving from day to day to lighten his sorrows and to cheer his loneliness; I can well believe that he, too, will find that refreshment and joy in the



consciousness of deep human fellowship, in our Lord and Saviour, which will nerve him for new and greater toils; that he will be strong again with the

strength of holy companionship and courageous with the solace of hope. God deals with us as men and helps us through men."—*Bishop Westcott*.

## Notes

THE children of a mission school like that connected with St. Mary's Church, Pyramid Lake, in the District of Sacramento, see very little ready money in the course of a year, and have but few opportunities either to deny themselves or to earn anything for missions. But these particular children desired to increase their missionary offering and some of them, having some skill with the pencil, drew pictures, which were sold, and the money added to their Easter gift.



THE first railway locomotive to make its way into Central Africa reached Port Florence on the Victoria Nyanza, the terminus of the Uganda Railway, a few months ago. It has taken nearly four and one-half years to complete the 582 miles of line from Mombasa on the East coast. The telegraph line is also in working order. A telegram announcing the arrival of the train required only an hour and a half for its transmission to Mombasa. Thus Central Africa is being brought many days nearer to Christian England.



IT is not always easy for native Christians in a land like China, where there is no Sunday, to remember just when the day for worship and rest comes around. An old Christian woman who was troubled in this particular, and failed to get to chapel many times in consequence, at last hit upon the plan of laying six chop sticks on a shelf on a day she was sure was Monday. She took one away that day and the first thing each following morning. The day when the shelf was bare was Sunday. The next Monday all the sticks went back on the shelf, and the process was repeated.

THE Brotherhood of St. Andrew in Chicago, recognizing how important it is that young men coming to a large city should have an opportunity of making acquaintances of the right kind from the very first, will be grateful if the clergy or others in any part of the country, knowing men who are going, or who have already gone to Chicago, would send their names and addresses to the Secretary of the Local Assembly, Charles L. Fetterly, 4,409 Calumet Avenue. Strangers will be called upon, and every effort made to bring men into touch with Church life.



DURING a recent series of evangelistic services in one of the Church of England missions in Japan, some of the native Christians walked nine and ten miles through deep snow, in order that they might bear personal witness to the power of the Gospel in places where it had not yet been heard. One young man, who as a result of this work has determined to become a Christian, is a clerk in a telegraph office in an out-of-the-way village. His necessary isolation separates him from Christian fellowship, in the usual sense of the word, but at night, when the wires are not being used constantly, he is able to communicate by telegraph with three or four fellow-Christians, who are also operators in different parts of the district. Another man who was led to Baptism through the earnestness of one of these native Christians was a Buddhist priest. When he decided to become a Christian he left the temple, sold his robes and brought to the missionary his two certificates of graduation at the Buddhistic college. These are most valuable to a priest, because if he destroys them he can never again take his seat in the temple.

# THE WOMAN'S AUXILIARY

## To the Board of Missions

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THE MISSIONARY TEAM AT ROSWELL

## The United Offering of 1901: What Will Be Done With It?

### XIII. In New Mexico and Arizona.

**I**N my annual address to the convocations of New Mexico and Arizona, I said to each:

"The Bishop has received for use in this Missionary District \$3,500 from the United Offering of 1901 of the Woman's Auxiliary. This offering has been safely deposited to the credit of the Bishop, where it will draw three per cent. interest, and can be drawn out by check when needed. It will not be used extravagantly, or even generously, but carefully and economically. I expect to be able to turn over something to my successor in office. *This fund will be used to aid in building churches and rectories for congregations that are least able to*

*help themselves;* and preference will be given where there is a missionary interest. It will be a condition of every grant from the United Offering, that there shall be a branch of the Woman's Auxiliary."

I want, especially, to encourage our people to build rectories. This will be for the comfort of the missionaries, and it will be a partial endowment. I do not see how I could make this fund more useful to a greater number.

I hope that this disposition of our share of the United Offering will be satisfactory. So far, everything, almost, has gone to the support of missionaries. This I consider most important. I had rather have a good missionary than a building of any sort. As the result of this policy we have a fine



set of men in the field. But now I shall be able to help with churches and rectories and some other important objects without economizing at the expense of missionaries. I am deeply grateful. It is a great thing that the Woman's Auxiliary has done for us. I thank God for it.

The grants made thus far have been these: New Mexico—Missionary horse and Gospel chariot, the Rev. George Hinson, Roswell, N. M., \$125; rectory for Silver City, N. M., \$300; rectory for Marfa, Tex., \$100. Arizona—lots for church at Douglas, \$300.

J. MILLS KENDRICK,  
Bishop of New Mexico and Arizona.

for our nurses at St. Mark's Hospital. While balancing the relative importance of these needs I put the money into the Savings Bank, where it lay for six months and earned \$70 interest. I then turned it over into the hands of our trustees, who act as custodians for all our Church property, and they, at my suggestion, are allowing St. Mark's Hospital to have the use of \$3,100 for a year, in order to provide a place for our nurses, and then it is my plan to erect a proper school building at Rowland Hall and use the money in this way. I think the members of the Auxiliary will be glad to know that they have aided me in providing quarters for the girls in this section of our country



ROWLAND HALL, WHERE OUR YOUNG GIRLS ARE BEING TRAINED

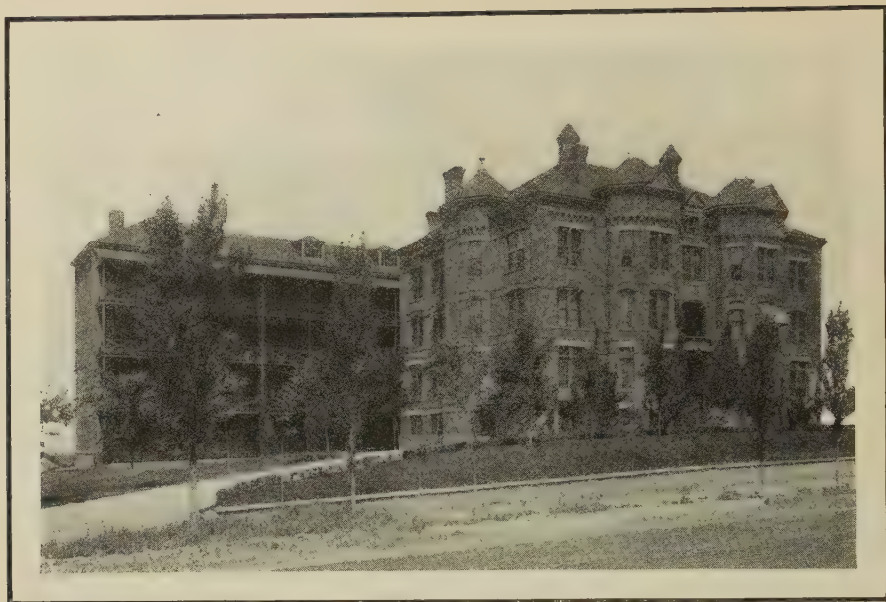
#### XIV. In Salt Lake.

I AM asked what disposition I have made of the \$3,500 which came to me from the last United Offering of the Woman's Auxiliary. There were two uses to either of which I thought it might very properly be devoted, rather than to dissipate it in fragments. One of these was a building fund for Rowland Hall, where our young girls are trained, and the other a home

while they are gaining a Christian education. Surely nowhere is such education more important than in Utah.

I am profoundly grateful to the Auxiliary for this gift, and feel sure that the women who made it will approve of my plan to put their money into some permanent improvement, which will for years be of benefit to their own sex.

ABIEL LEONARD,  
Bishop of Salt Lake.



ST. MARK'S HOSPITAL, SALT LAKE

## Out on the Frontier

Mrs. Miller, a United Offering Missionary, serving under Bishop Johnson of Los Angeles, is stationed at Mesa Grande, California—the Church's solitary worker there.

IT is not easy to find the name of Julian on the map of California, unless one knows that it is in the extreme southwest corner of the State, almost buried in the San Jacinto Mountains. But to those who have read *Ramona*, a spark of interest is at once kindled in hearing of this little town, in the fact that not far distant from it are to be found some of the old "Mission" Indians, of whom the story tells. They live on Government ground, which in this particular locality is rocky and hilly, so that crops are poor and living is high. Farming, under the greatest difficulties, has been the only means of support, and the older people found it almost impossible to live, until a good angel in the person of our missionary, Mrs. Miller, appeared among them.

Her work has been "up hill" in a very true sense; every drop of water, for instance, having to be carried from a spring almost a mile from the house. This house is the Government school-

house, very old and very cold in winter, and shaken by the winds and an occasional earthquake or hurricane. Here Mrs. Miller has the use of a room heated by a stove twelve inches high and sixteen inches long, totally insufficient for warmth. Living among the Indians, thirty-five miles from the Agency and three miles from the stage which brings the mail three times a week, Mrs. Miller and the Government school teacher carry on their separate work.

But if our missionary suffers hardships for the work's sake, the people for whom she suffers suffer, too. Within sight of the house live an old Indian, named Andreas, and his squaw. When they are out of everything to eat, they gather grass and boil it for food. Near them are several others in like condition, and it is no easy thing for Mrs. Miller to receive such visitors as the very old Indian woman who came to her door one morning, barefooted, ragged and bent with age, and to know





THE OLD INDIANS ESPECIALLY IN NEED

how small her means are for giving help.

But better than food and clothing is the help she is giving these poor neighbors in helping them to help themselves. Aided by Miss Carter, she has started lace-making among the women, sending the result of their work to Los Angeles, where it finds a ready market, so that she can write, after only nine months' ex-

perience, that the sales have brought \$300. Mrs. Miller is also sharing in the revival of the basket-making industry, so popular at the present time, and is encouraging the old Indians who are especially in need, and who are at the same time especially skilled in this work, to carry on their art, disposing of their baskets and some wood-carving done by them, together with the lace. By this means, many a poor old man or woman hitherto dependent on her alms and those of the Government teacher, is coming to make a moderate livelihood.

But it can be easily understood that what makes life easier for her poor people entails upon Mrs. Miller increased care and responsibility and incessant, fatiguing work. When first coming among the Indians, until through the kindness of a constant friend a young Indian girl was employed to help her, she had no time for rest, sometimes not time either to prepare or to eat her meals. On several occasions she went all day without food,



"THREE MILES FROM THE STAGE WHICH BRINGS THE MAIL THREE TIMES A WEEK"

and would sit up till twelve or one at night, writing letters about the work, arranging for the sale of the lace, baskets and wood-carving. Mauricia is a sweet-tempered young girl, eighteen years of age, very ambitious to learn all she can. Mrs. Miller is taking great pains to train her to be useful, and finds her the greatest help. A sister, also, has been visiting her for a while and giving her aid in various ways.

But it is not bodily needs, only, that Mrs. Miller tries to supply. When she first came among them, she found the Indians holding services for themselves, led by an old priestess and her daughter. They would all gather in a tiny church, their dogs with them, and go through a form of service which they hardly understood. By joining them in this service, though she frankly says that she got very tired, kneeling so long on the dirt floor, Mrs. Miller has gained their confidence and drawn them to her. There are twenty women in her Sunday-school class, and she has had three services in the week between. The people now know the Lord's Prayer and the Creed and some of the Commandments, and are learning the Catechism. They are learning something of the Bible story also, from a few pictures which Mrs. Miller has. As one of the Indian men told her: "You are trying to give us light; helping us to help

ourselves and to be better men and women." Such words spoken by a half-enlightened Indian give our missionary fresh courage for her work.

Away from all Church privileges and Church people, living in a very lonely place, striving to do, as He would have her do it, her Master's work, she is cheered by the love and respect of her Indians and by seeing them slowly gaining light and knowledge of right and wrong. Beyond this she asks but little: A few more Bible scenes and texts to hang on her walls, an occasional copy of a Church paper, as *The Churchman*; her sister's help, to be had for \$150; the mission building which \$1,000 would put up, and for which Bishop Johnson has about \$100 in hand.

She is so grateful for what she has: The sympathy of Miss Carter which gave her Mauricia's indispensable help; the confidence and support of her bishop, who is kind and good as a father to her, and the mid-day intercessions which are offered in the chapel at the Church Missions House, and by so many Christian men and women throughout the world, in which she feels that she, in her remote and solitary outpost, has her share, and having it, is blessed.

NOTE: Further facts about the Indians in the Diocese of Los Angeles will be found in the August, 1901, *SPIRIT OF MISSIONS*, p. 544.

## New Starts in Alaska

IN the summer of 1897, Miss Deane, who had practised nursing for a number of years in New York, and had just graduated from the Training School for Deaconesses and been ordered deaconess, left for mission work in Alaska. She reached Circle City in July, and in the following summer Grace Hospital was opened there, in which she took up her home. There she has been at work for four years, for the last two years the sole representative of our Mission from the Church at home. On July 11th, 1902, she left for her well-earned holiday, and just before leaving welcomed Miss Woods, a trained nurse from Massachusetts, to take up the work

which she had been carrying on for so long. The following letter is the first received from Miss Woods since entering upon this work.

The same summer which saw the hospital opened at Circle City, witnessed the turning over of the Union Hospital at Skaguay into the hands of Bishop Rowe. This hospital, named for him, has been served efficiently during these four years by Miss Dickey, Miss Lidstrom and Mrs. Bow, and now has been placed in charge of Miss Carter, with Miss Langdon as her helper. These ladies are two of the four who went out from Massachusetts this summer, the former being a trained nurse and a deaconess



graduate from the Philadelphia school. Miss Carter gives her first experiences in the letter here printed:

Myra, to help me with the work. Her family were going to the "fish camp," and Myra had no place to go, and wanted



IN HOSPITAL AT CIRCLE

## I. At Circle City

BY MISS L. J. WOODS

MISS Deane left on the afternoon of July 11th. An Indian mother had just brought her sick baby to me. The baby died the next morning. The Indians kept coming to me that day, about sick children and wives, and "too much cough." By evening I had three very sick children and their mothers in the hospital. One had meningitis, and two pneumonia. The child with meningitis died in two weeks; the other two were here three weeks and a half, and went out pretty well. Since Miss Deane left, I have had nine patients, and there have been three deaths. One patient was a white woman, another a white man; the rest were Indian children. One of these is still here, a little boy of three years, who has been here eleven days. Jim is a beautiful little fellow, and I hope he will recover.

I have had an Indian girl, named

to stay at the mission. The Indians have been very good to me; they have done all the washing and scrubbing, while the men have brought all the water, and cut the wood, and kept me supplied with fresh salmon. The women and children have furnished me with berries. I think that, as far as they are capable of understanding, they appreciate the work that is being done for them. I am very fond of them already. They are all very anxious to learn, both to read and speak English and to work. They are not a strong race of people, and cannot do hard work very long without resting. They are very slow, and very forgetful. When you have them to work for you, you must do the work yourself to show them how, and after several practical lessons they will seem to have learned. They will do it very well for a time, and then as badly as if they had never been taught. Continued patience and perseverance are most necessary in dealing with them.

There is marked improvement in the parents and cabins of the children who have been in the hospital. I was shocked when I went into the cabins where those sick children were. Myra speaks very good English, and I took her with me when I went to visit them, to interpret for me. I told the parents that they would all be sick and probably die, if they did not keep their cabins clean. Then I told them what to do. I bade the father take the child out of its dirty corner, and I pulled its little nest apart, and told them what to do with each article. They were anxious to bring the child to the hospital, so I told them how to wash and clean it before bringing it, and although it was not done very well, still it was a beginning. Then the mothers were in the hospitals with their children a great deal, and I took the opportunity to teach them all I could. It was quite pathetic to see the improvement in several homes when I went to them later in the evening. They had scrubbed and washed, and even swept around the cabins; I was really encouraged.

Yesterday I showed a mother who was here how to wash her little girl's hair, and she was so pleased that she did not stop until she had washed the hair of both her children, and her own.

And now I must tell you about the bishop's visit. He arrived at 1:30 A.M., August 5th. The Indians had all gone off fishing, but I told them that I expected the bishop on any boat now, so they were watching. Many were at the boat, and met him, and others came to see him after he had retired, and I sent them off to come back later. The Bishop told all he saw that there would be a service at four in the afternoon. One baby was baptized, and two were received into the Church who had been baptized in private, one being little Jim. There were sixty-five present at this service, and the bishop told them all to come again in the evening, which they did, when, after a short service, he talked to them, one of the women interpreting. They had many difficult questions which they wanted answered. One man told the Bishop, "Long time ketchum wife, no

marree." The Bishop thought he could not get any woman to marry him, but, after talking a little while, found that long ago he "caught" a wife, "but no marry," so he wanted to be married.

Next morning, being the Feast of the Transfiguration, the bishop celebrated the Holy Communion at ten, when we especially remembered Mr. Rice, who was to be ordained to the priesthood on that day. After the service the wedding took place, and another little baby, who had been baptized in private, was received. The father said, "Baptized when sick; no pray." It was long after noon before the Bishop got his breakfast. Then the Indians kept coming all the afternoon until late evening, when he left for Fort Yukon.

He made himself very busy while he was here, there was so much to be done to the buildings. We have had the mission house cleaned, and the walls and ceilings covered, and our roofs attended to. We have new pipes or chimneys for all the buildings, and have ordered paper for the church, and lumber for a new floor.

There are now two very sick little Jims here; they have kept me desperately busy, and I fear they will both die. The grief of the parents and, in fact, of the whole tribe is pathetic. All they can do is to sit by the children and grieve, and caress, and disturb them.



INDIAN PARENTS AND CHILDREN AT  
CIRCLE CITY



## II. At Skaguay

BY MISS C. M. CARTER

**B**OTH Skaguay and the hospital surpassed our expectations. There are more good buildings, and in the business portion of the town better streets and sidewalks, than we expected to find, though on the outskirts, where we are, log cabins and shanties, cow-paths and stumps predominate; but if they did not, we should scarcely feel that we were in the Alaskan mission field. The hospital is bright and cheery and fairly well equipped—the greatest need lies in the operating room, in which there are not more than half a dozen instruments, and they require repairing. But, on the other hand, our new beds and mattresses, the invalid chair, sterilizers, bed-rests, stands and chairs filled a large need, and add more than is easy to tell.

When Miss Langdon and I arrived there were two very sick patients in the hospital—a Norwegian sailor with typhoid fever, and a woman with septicemia. The man made an excellent

recovery, and left us on Tuesday. The little woman has had a serious time, and, though she is improving, I fear another operation will be necessary. To-day a poor Indian girl was brought to us from the jail, where she was on a sixty days' sentence for drunkenness. She had delirium tremens, followed by hemorrhage from the lungs and stomach. Poor soul, she is very ill, but I fear her sickness of mind is worse than her sickness of body. When she is well enough to leave us, she will have to finish her sentence, they say. Miss Langdon and I both have been very well, very busy and very happy ever since we arrived.

Skaguay's beautiful scenery is a great charm; its great mountains confront one on every side, while the Skaguay River adds its share to the beauty of the valley. The church is about five minutes' walk from the hospital. An entertainment was given soon after we came, for the purpose of raising money for pews. It accomplished its desired end, and the pews are now being made. The clergy house is a bright, attractive house, as far as the rooms themselves go, but it needs much in the way of furniture.

## The September Conference and October Meetings

**T**HE first conference of diocesan officers for the year 1902-1903, was held in the Church Missions House, on Thursday, September 18th, at 11:30 o'clock, Mrs. Neilson, president of the Domestic Committee of the Pennsylvania branch, presiding.

Nineteen officers from eight dioceses were present: from Central New York, one (Junior); from Connecticut, two; from Long Island, two; from Michigan, one; from Minnesota, one; from New York, five (one Junior); from New York, two; from Pennsylvania, five (one Junior). There were visitors also from Albany and Southern Ohio, and all joined in a warm welcome to Miss Deane, of Alaska, at home on vacation.

Communion for the diocesan officers of the Auxiliary in the Church of the Holy Trinity, Philadelphia, on Tuesday, October 21st, at 7:30 A.M. At 9 A.M. the officers' conference will follow, at 1618 Walnut Street.

On Friday, the 24th, the annual meeting of the Pennsylvania branch will be held in the parish of the Holy Apostles, and all visiting officers and members of the Auxiliary are invited.

On Saturday, the 25th, at 10 A.M., a Junior conference will be held, in Holy Trinity Parish House. All officers and others especially interested in the work of the Junior Department are desired to attend this meeting.

Further particulars with regard to the officers' conference will be sent to the officers.

There will be a celebration of the Holy

# The Missionary Council

THE Missionary Council comprises all the Bishops, all the members of the Board of Managers, such other clergymen and laymen as may be selected by the General Convention, and one Presbyter and one layman to be chosen (annually) by the Convention or Convocation of each Diocese or Missionary District.

## LIST OF MEMBERS (OCTOBER, 1902.)

(Names in Roman selected by General Convention of 1901. Names in italics chosen by the dioceses or missionary districts. Names in small capitals appointed by the Bishops to fill vacancies.)

### DIOCESES.

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*Connecticut*.—Rev. S. O. Seymour, D.D., Rev. S. F. Jarvis, Rev. C. M. Addison, Rev. F. W. Baker, D.D., Rev. F. Goodwin, *Rev. J. Binney*, D.D., Mr. J. L. Greene, Mr. M. W. Seymour, Mr. F. F. Fuessenich, Mr. H. E. Rees, *Mr. W. M. Stark*.  
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*West Missouri.*—Rev. G. H. Hill, Rev. D. G. Mackinnon, Mr. G. Lathrop, Mr. C. H. Nearing.  
*West Virginia.*—Rev. J. S. Gibson, Rev. J. S. Douglas, Rev. S. S. Moore, D.D., Mr. J. T. Waters, Mr. W. A. Wilson, Gen. W. P. Craighill.

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*Arizona.*—Rev. H. A. Brown, U. S. A., Dr. F. A. Sweet, Mr. J. J. Hawkins.  
*Asheville.*—Rev. R. R. Swope, D.D., Mr. T. W. Patton.  
*Boisé.*—Rev. J. H. Cox, Rev. S. J. Jennings, Rev. J. Roberts, Mr. T. S. Taliaferro, Jr., Mr. W. J. Reno, Mr. W. F. Sommercamp.  
*Duluth.*—Rev. H. F. Parshall, Rev. H. M. Green, Mr. B. F. Mackall.  
*Laramie.*—Rev. J. M. Bates, Mr. F. E. Bullard.  
*Montana.*—Rev. C. E. Dobson, Rev. W. W. Love, Mr. O. Hight, Mr. G. T. Wickes.  
*New Mexico.*—Rev. R. Renison, Rev. M. C. Martin, Mr. W. M. Driscoll, L. B. Prince, LL.D., Mr. H. C. Myles.  
*North Dakota.*—Rev. J. K. Burleson, Rev. D. H. Clarkson, Mr. J. S. Sinclair, Mr. R. B. Blakemore, Mr. A. G. Schultheis.  
*Oklahoma and the Indian Territory.*—Rev. D. A. Sanford, Rev. H. L. Fick, Mr. F. B. Lillie, Mr. J. E. McGarvey.  
*Olympia.*—Rev. H. H. Gowen, Rev. G. Buzzelle, Mr. N. B. Coffman, Mr. W. N. Redfield.  
*Sacramento.*—  
*Salt Lake.*—Rev. J. B. Eddie, Mr. G. M. Marshall.  
*South Dakota.*—Rev. E. Ashley, Dr. D. W. C. Fowler.  
*Southern Florida.*—Rev. A. K. Hall, Mr. W. C. Comstock.  
*Spokane.*—Rev. H. M. Bartlett, Rev. W. L. Bull, Mr. J. P. M. Richards.  
*Western Texas.*—Rev. A. J. Holworthy, Rev. A. W. S. GARDEN, Dr. R. Atkinson, Mr. G. B. Moore.  
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*The Philippines.*—  
*Honolulu.*—  
*Cape Palmas, etc.*—  
*Shanghai.*—  
*Hankow.*—  
*Tokyo.*—  
*Kyoto.*—

# All things come of Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitien Church and in Mexico\*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

\* For support of the Clergyman representing this Church.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from August 1st, to September 1st 1902:

\* Lenten and Easter Offering from the Sunday-school Auxiliary.

**NOTE.**—The items in the following pages marked "Sp." are Specials, which do not add the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

### ALABAMA—\$344.40

<i>Birmingham</i> —Advent, General.....	43 75
<i>St. Mark's</i> , for Bishop Ferguson's work, Africa .....	4 00
<i>St. Mary's</i> —on the Highlands, General....	10 00
<i>Mrs. A. L. Conger</i> , General.....	1 00
<i>Brookside</i> —Mission, General.....	2 75
<i>Carlowville</i> —St. Paul's, General.....	18 00
<i>Citronelle</i> —St. Thomas's, General .....	10 00
<i>Coalburg</i> —St. Paul's, General.....	8 75
<i>Eutaw</i> —Miss Anna Watkins, Foreign.....	5 00
<i>Faunsdale</i> —St. Michael's, General.....	2 90
<i>Gallion</i> —St. Andrew's, General.....	7 50
<i>Maylene</i> —All Saints', General .....	2 75
<i>Mobile</i> —Trinity Parish, General .....	6 00
<i>Montgomery</i> —St. John's, General.....	220 00
<i>Reiking</i> —"R. R." General.....	5 00
<i>Whistler</i> —St. Paul's, General .....	2 00

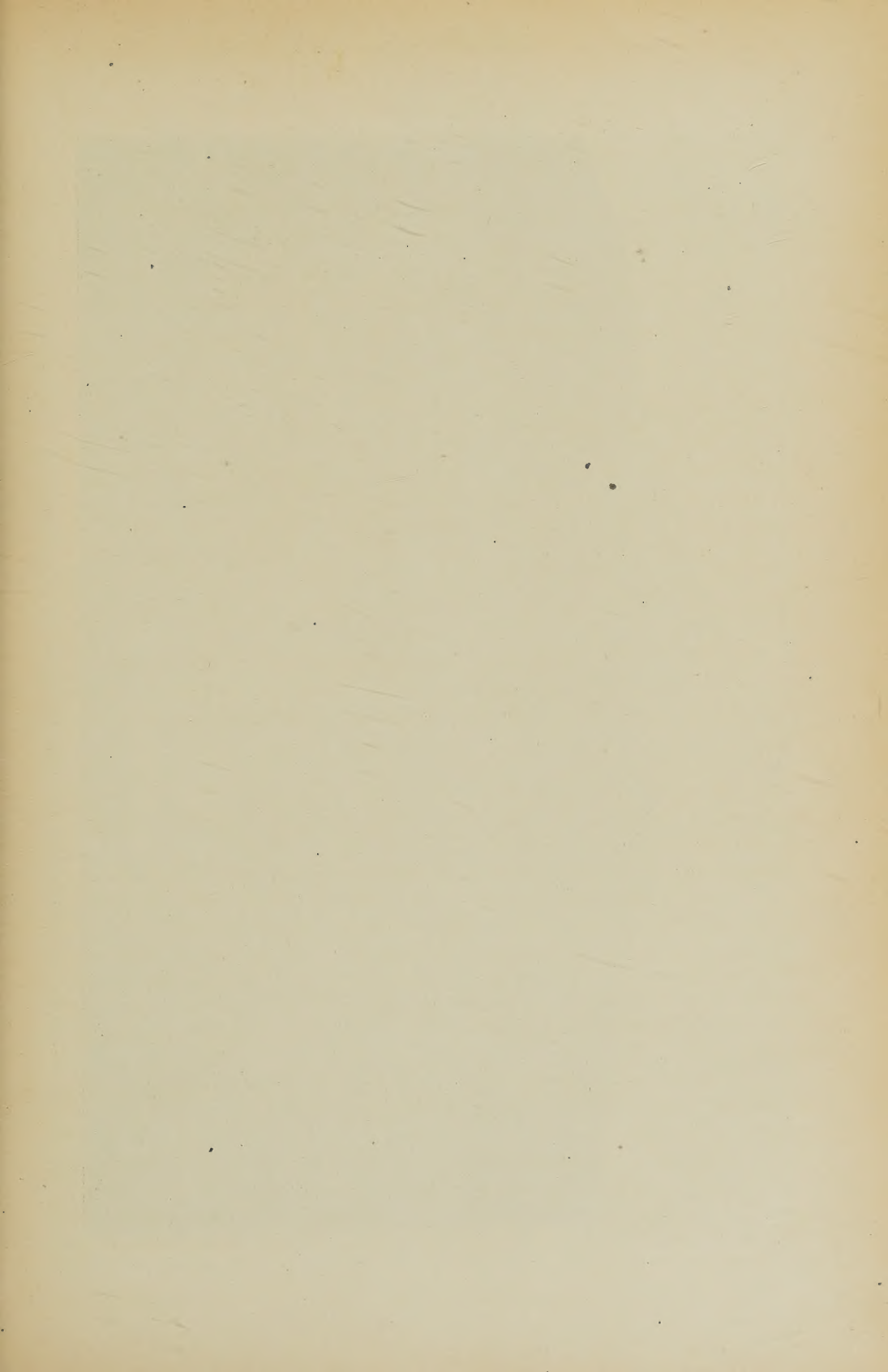
which Juniors, \$5), \$7; Sp. for Church building, Tokyo, \$7; Sp. for Church work in Mexico, \$2.....	40 00
<i>Mrs. B. Scott</i> , General.....	5 00
<i>Miss Lacy</i> , Sp. for Church work in Mexico .....	5 00
<i>Athens</i> —Trinity Church, Foreign.....	7 84
<i>Ausable Forks</i> —St. James's, General.....	20 00
<i>Beedes</i> —Felsenheim Chapel, Foreign.....	20 16
<i>Blue Mountain Lake</i> —Transfiguration, General .....	5 00
<i>Boylntonville</i> —Holy Name, General.....	1 10
<i>Cairo</i> —Calvary, Domestic, \$2.11; General, \$5.....	7 11
<i>Cambridge</i> —St. Luke's, Sp. for work of Paul Shimmom, Persia.....	10 00
<i>Canton</i> —Grace, Domestic and Foreign, \$16; Montana (of which Judge L. M. Russell, \$10; Sheldon Brewer, \$5; H. B. Safford, \$1; Mrs. R. B. Ellsworth, \$1; M. W. G. Lewis, \$1), \$18.....	84 00

### ALBANY—\$3,317.63

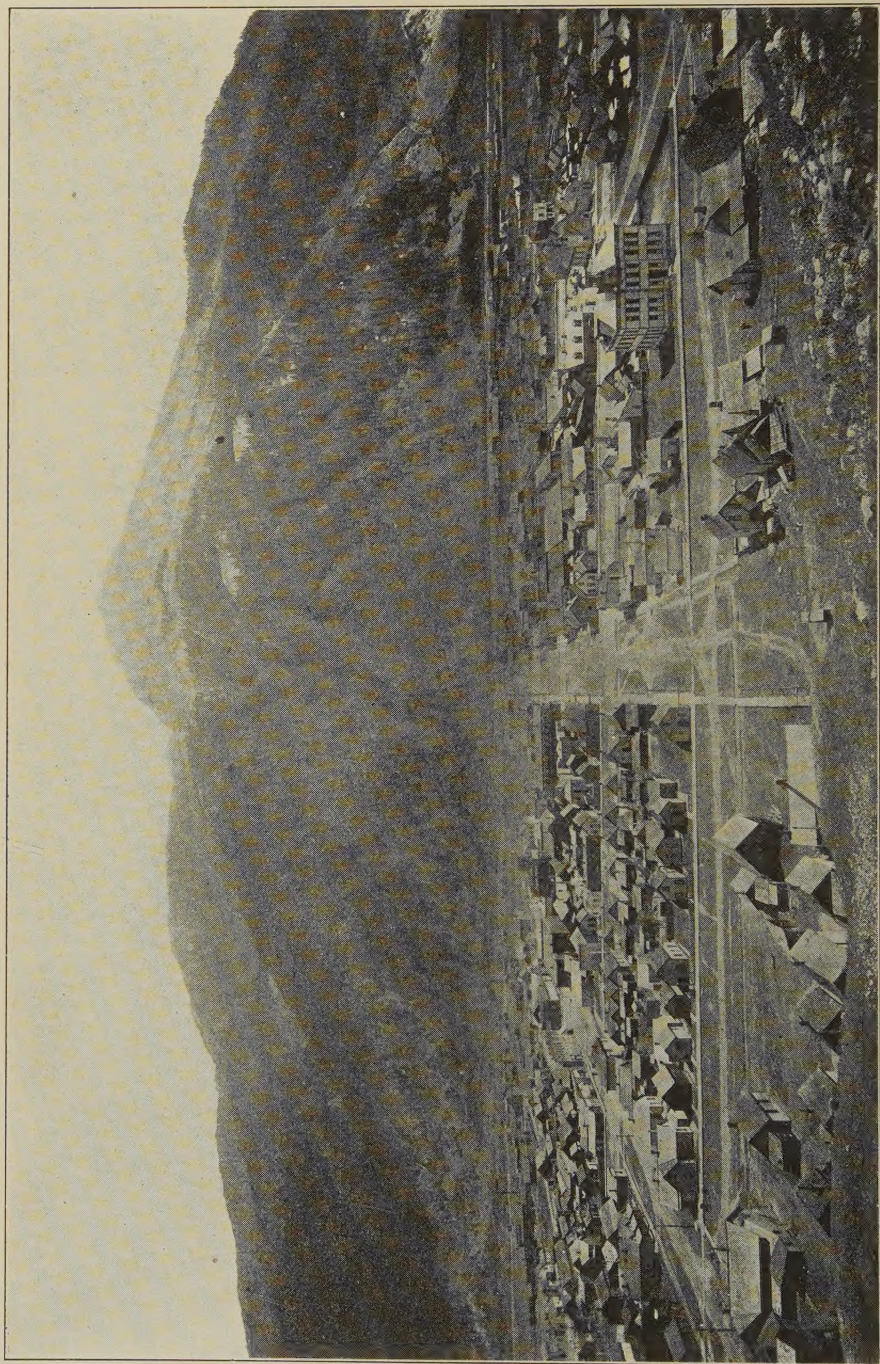
<i>Albany</i> —All Saints' Cathedral, General, \$213.53; Wo. Aux., Indian work, Duluth, \$20; Sp. for Colored Industrial work, Tennessee, \$20; Sp. for Women's Hospital, Shanghai, \$20; Sp. for Church building, Tokyo, \$5; Sp. for Church work, Mexico, \$20.....	298 53
<i>Grace</i> , Wo. Aux., for Indian work, Duluth, \$5; Sp. for Colored Industrial work, Tennessee, \$5; Sp. for Women's Hospital, Shanghai, \$5; Sp. for Church work in Mexico, \$1 .....	20 00
<i>Holy Innocents'</i> , General, \$5.35; Wo. Aux., Sp. for Church building, Tokyo, \$3; Sp. for Church work in Mexico, \$1. St. Andrew's, Wo. Aux., for Indian work, Duluth, \$5; Sp. for Colored Industrial work, Tennessee, \$5; Sp. for Women's Hospital, Shanghai, \$5; Sp. for Church building, Tokyo (of which Juniors, \$1), \$2; Sp. for Church work in Mexico, \$5.....	22 00
<i>St. Paul's</i> , Miss Alice Lacy, General, \$20; Wo. Aux., Sp. for Church building, Tokyo (of which Juniors, \$2), \$7.....	27 00
<i>St. Peter's</i> , Wo. Aux., for Indian work in Duluth (of which Juniors, \$10), \$12; Sp. for Colored Industrial work, Tennessee (of which Juniors, \$10), \$12; Sp. for Women's Hospital, Shanghai (of	

<i>Catskill</i> —St. Luke's, General, \$25; Wo. Aux., for Indian work, Duluth, \$1; Sp. for Colored Industrial work, Tennessee, \$1; Sp. for Women's Hospital, Shanghai, \$1; Sp. for Church building, Tokyo, \$2 .....	30 00
<i>Charlton</i> —St. Paul's, Wo. Aux., for Indian work, Duluth, \$3; Sp. for Colored Industrial work, Tennessee, \$3; Sp. for Women's Hospital, Shanghai, \$3; Sp. for Church building, Tokyo, \$1; Sp. for Church work in Mexico (of which Mrs. Chalmers, \$5), \$8 .....	18 00
<i>Cherry Valley</i> —Grace, Wo. Aux., for Indian work, Duluth, \$3; Sp. for Women's Hospital, Shanghai, \$3 .....	6 00
<i>Cohoes</i> —St. John's, Wo. Aux., Sp. for Church building, Tokyo.....	2 00
<i>Cooperstown</i> —Christ Church, Wo. Aux., for Indian work, Duluth, \$5; Sp. for Colored Industrial work, Tennessee, \$5; Sp. for Women's Hospital, Shanghai, \$5; Sp. for Church building, Tokyo, \$5; Sp. for Church work in Mexico, \$5 .....	25 00
<i>Coxsackie</i> —Christ Church, General.....	5 00
<i>Delhi</i> —St. John's, General (of which S. S., \$5).....	30 00
<i>East Line</i> —St. John's, General.....	4 50









SILVERTON, COLORADO—A TOWN IN THE FOUR STATE DISTRICT. See Page 795.